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The Unity of God and Man

BY KORESH

GOD IS ONE in person; the Lord Jesus is that one. In him are three primal attributes,—the Father, the begetting principle; the Son, the procreated or begotten; and the operative spiritual energy, or divine proceeding of the Father from the Son—the Holy Spirit. The Lord God is thus triunal. He is male and female in one form—man. Man, when integral, is in the image and likeness of God, God's offspring, male and female, as God is male and female, not in two forms, but in one form.

Through the fall, man for a specific purpose was disintegrated. This disintegration came through an inherited tendency of the man's desire. The salvation of man depends upon a restoration to the image and likeness whence he fell; therefore man must be born into the likeness of God's image. Jesus is declared to be the express image of God's person, hence man must be born into the Son of God.

Man must be restored not only to the image of God—the Son, but he is to be restored to the likeness of God—the Father; therefore it is said of Elijah the Prophet: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

God and regenerate man are one. Their unity is effected through the Levitical or conjunctive Priesthood, as set forth in the typical priesthood of the Jewish church, but antitypically and literally manifest in the regular succession of translations which have occurred during the ages, and shortly to occur again as a regular manifestation of the divine proceeding, and in strict conformity to the operation of never failing law.

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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Mental Science, or Knowledge of the Mind

The Brain and Body as the Basis
of the Functions of Mind and Life

BY KORESH

THE TERM SCIENCE is from *scire*, to know. Science is the Latin word for knowledge. If we say mental knowledge, we mean precisely what is signified by the term mental science. It is the science or knowledge of the mind. Nothing, then, can be more obvious than the fact that a knowledge of the functions and operations of the mind must primarily depend upon a knowledge of the mental machine, or that combination of organs through which all mental operations are wrought. The human brain, related as it is to the body to which it furnishes supplies, and from which it derives material for the purpose of being worked up into mental force, constitutes the material and natural basis and pediment for all mental operations. The misconception of so called mental scientists, of mental operations independent of brain function, is due to ignorance,—the same quality which actuates the phase of thought called christian science, which is neither Christian nor science, as we have often stated.

Let me here emphasize the enunciation that the source of mental force (intellect and affection) is the material taken into the body and prepared through processes of digestion for brain supply, and in the encephalon is there converted to the spirit of the mentality. The substance which I talk to you today was eaten yesterday as material food, and, in the brain and body unitedly, transubstantiated to spirit. This spirit is mental force of various qualities, some phases of which are electricity and magnetism. These essences are both mental and physical.

The very first principle of mental science is a knowledge of the great law of transmutation; that is, the law of the cross. Matter is convertible to spirit, which is equally substantial, and spirit is convertible to matter. If a person cannot accept this one fact, the basic one of mental science, it is impossible for him to take one step in the line of true science. The law of transmutation is fundamental. If this law is understood, it

can be seen how it is possible to convert the material substance taken into the system through digestion and assimilation, to the various forces generally called energies, but ignorantly so called; for energy means merely *in work*, and this is equally true of both matter and spirit. Mental force, whether of the will or the intellect, one being magnetic, the other electric, is the product of the change of the material substance taken into the body, and in the brain converted to spiritual substance—love and wisdom, or will and intellection. There are also spiritual resources of which I shall speak later on.

The brain is generally composed of gray matter or cortical substance, and white matter or fibrous substance. The gray matter is made up of innumerable cells, the functions of which are to elaborate the various qualities of essences to be conveyed to the portions of the body, for which each is fitted through cerebral activity and function. The Koreshan literature elaborately defines both the structure and the functions of the brain; therefore in this article, this part of my subject will be but generally defined.

Cortical areas, as they are distinguished by fibrous divisions, are definite areas of mental and physical function, folded into convolutions specifically arranged and located for convenience of activity, in relation to their mental and physical performance of varied uses.

Mental science must be predicated upon the basis of a knowledge of the mental apparatus—the brain and the body. When I observe the wisdom of the "new thought" people, as they attempt to palm off something which looks to them like science, I am forced to smile (cynically, of course), because I perceive the consummate ignorance which is supposed to be concealed beneath a show of profound conceit, but which upon the very face is most obviously portrayed.

The human brain, the thinking or mental machine, cannot be studied independently of the body to which

it is so thoroughly related, both as to form and function. There is not a function performed in the body that does not depend upon the brain for its momentum. Every organ in the body has a center in the brain, which directs its operations and furnishes its energy and nutriment. The liver in the body, with its five distinctive lobes for five distinctive uses, has a general center in the brain, with five subsidiary centers constantly active, upon which the activities of the liver depend. This relation is true of all other organs. It will be seen, therefore, that mental science is not the foolish thing the so called and self-dubbed mental scientists imagine. The human brain is a wonderfully arranged organic mechanism, intricately complex, with its cortical areas mapped out and subdivided and distinctively defined—the very divisions and locations indicating the diversity of function for which they are provided.

The brain is composed of gray and white matter, so definitely organized as to compel one to observe that the physical and mental operations are determined by the material activities which are operative within the machine, which generates the mental force as well as the physical force, which unitedly coöperate to insure the integrity of that general apparatus upon which the mental forces depend, and through which all physiological functions are performed.

In the brain there are alchemical alembics, retorts, coolers, and heat generators, with respiratory and pulsatory activities, upon which depend the circulations of the brain, and upon these, the circulations of the body. There are also poles, axes, zones, equators, and ecliptics; because the brain is a duplicate of the universe, except that the brain is a universe in its least form and function. The brain constitutes the basis of all spiritual generation, for its fires produce, through combustion, the spirit of encephalic force. The brain, in the firmament of universal human activity, to all other brains, is like a star in the physical firmament, in its relation to all other stars. The pneumatic and psychic energies and forces generated in the brains of millions of people, send out their radiations to all other brains which constitute ganglionic centers throughout the general mass of organic human existence; and the activity of each brain determines the force of the vortex of any brain, and thence the attraction from other brain centers; and the vortical activity determines the magnitude of the mental star.

I interject these facts at this point, as indicating one of the resources of mental supply and interchange of cerebral substance between mental activities. This is one source of the food and water supply of every mental center. If there be tens of thousands of stellar luminaries shining throughout the heavens, supplying the starlight of the physical universe, no one would be idiotic enough to suppose that the light came from any source but from the active combustion operative in the stars themselves. If at night there be starlight, and by the aid of that light one could find his way where otherwise it would be dark, no one would presume

to imagine that the light came from any source but the combustion in the stars themselves. No one would presume to think that the combustion was other than the burning of matter, which in some manner finds its way to the center of combustion.

Matter need not, however, find its way to the star primarily as matter, because the forces and energies operative in the star cause the inflowing spiritual essences to materialize at that point sufficiently to enter into and constitute the fuel of the combustion. This fact cannot be understood until it is known that spirit is convertible to matter, and matter is convertible to spirit. If the student is conscious of the laws of the radiation of light, heat, electricity, and magnetism from the processes of combustion in the stellar realm, he may easily, by the application of the principles of correspondence, know how mental luminaries are correlated through pneumatic and psychic energies and essences. What fool would imagine that mental essence, force, or energy had any origin but in the activities operative in brains, and in the bodies to which these brains are related?

There are as many brain centers as there are centers of osseous development; as there are muscular origins and insertions; as there are centers of activity in all of the organs of the body. Every center in the brain is both physical and mental in its processes of operation. Every encephalic center, as related to its corresponding organ and function in the body, can be definitely located, not by experimental or empirical processes, but through the application of the law of correspondences. When we consider that there are five hundred muscles in the human body, and that each muscle has at least one center of origin and one center of insertion, we may begin to estimate the number of centers of special activity in the brain, as related to the forms and functions of the organic body.

When one knows that there is no mental, soul, nor spirit activity not the result of physical and mental operations in the encephalon, he begins to comprehend something of the character of the foundation of mental science. One must have an understanding of the mental machine, before he can boast of being a mental scientist. There is no pneumatic nor psychic realm not related to the brain centers which constitute the foundations of all mental activity; namely, the human brain and body. There is no spiritual world not contained within the humanity that exists, that has eternally existed, and will eternally exist.

Suppose we take for illustration one cerebral center, that called conscientiousness by the phrenologist. It has a specific location in the human brain, which is at the upper portion of the fissure of Rolando. It is from this center that the muscles of the leg have their activity. The man's legs constitute his physical walk. It would be reasonable to suppose that the moral walk would be the correspondent of the physical walk; therefore we would look for the organ of the mental walk to be located at the same place. We thus find the organ of conscientiousness located where the physiologist

locates the center for the activity of the muscles of the legs.

Suppose we study the principle on the basis of the law of correspondences. Let us take, for a simple alchemical illustration, the compound of two equivalents of hydrogen and one of oxygen, which, united by combustion, result in the creation of water. The process which burns the hydrogen and oxygen into the water, which is of greater specific gravity than either of the two substances destroyed to produce the water, generates at the same time, light, heat, electricity, and magnetism, which radiate in various directions, and generally are lost. These forces, however, are as much the result of the combustion as is the water. What is true of this process is true of every other process of combustion, whether in the physical heavens or in the human brain. The processes operative in the brain cell, to secrete and excrete the fluids of the brain (blood and nerve), and rush them to their various destinations in the body, produce the mental essences which constitute the forces of affection and intellection which proceed from this combustion.

It may be known, then, that when the physical forces operative in that center called the physical walk, are creating the blood and nerve fluids which supply the legs with their substances of voluntary and involuntary activities, there is being generated a corresponding mental substance, spiritual in its character, which constitutes so much of the human mind. This is equally true of every other organ of the brain. There are as many kinds of affection and intellection, as there are brain centers for various kinds of mental use.

We have in the world today a great power of anti-christ, called christian science. It is "christian quackery," not christian science. We have also a system called the "new thought," or mental science, which is not mental science, but mental quackery. It is not founded upon the principles of science at all, nor has it the foundation principles of anything useful to the human race.

The human brain is a wonderful machine. In its circulation there are expansions and contractions of the cells of the cortical areas. In their expansions, the cells fill with the fluids of the cortex which, in the contractions of the cells, are emptied into the organs and cavities of the cerebral structure. When the cells contract they compress their fluids, which are forced down into the cavities of the brain (the ventricles), which fill with these fluids. When the cells of the cortex expand they swell the encephalon, press upon the ventricles, and the fluids are forced down into the body, to supply the body with the products of the brain. The body supplies the brain with the substances for metamorphosis, and the brain supplies the body with these altered substances for the uses of the body. Thousands of kinds of mental brain substance are thus generated in great variety, and a true mental science determines which of the substances should be taken and used for the various purposes for which they are intended.

The mental scientist knows all of the characteristics of his mental machine. He can distinguish between the pneuma, the psuche, and the soma. He can distinguish between the various qualities of essence generated in every particular part of the mental machine, which he knows and has under his control. If there be defects in the machinery, he knows wherein the defects obtain, and can work at the machine until they are corrected,—if it has the organic integrity to enable him to correct its aberrations.

But, greater than all, the mental scientist knows through correspondence how to discover the relation between the brain centers in the man in the least form and function, and the universal man, or the man in his greatest form and function. By this knowledge he can define the veritable center of the Grand Man, and can thus locate the divine Human, who is the heart of the mental universe, and the source of light and life. The true mental scientist can determine the laws of conservation and can apply the principles of overcoming death; and he will surely find that something besides the mere willing of the mind is required to perfect the physical body so as to insure immortal life,—life in the physical body.

When once the centers of the vidual and individual brain are determined, the corresponding centers of the Grand Man may be determined; and this law and principle must be mastered before one can be entitled to the appellation, Mental Scientist.

(Concluded in next number.)

The Pre-Eminent's Annual Edict

Message to Koreshans, Delivered
at Spring Festival, April Tenth

BY VICTORIA GRATIA



COURSING DOWN the corridors of time, and recording the memories of departing ages, come to us the purposes of Deific prescience toward the race God has projected into being, and which is now to culminate in the fruition of the Tree of Life. When we think of the days and the years in which we have worked together in our conscious determination to forward the divine mandate and execute the will of God, the time seems long and the waiting wearisome; but comparing these few years of anxious human effort with the ages through which have been wrought the living Stones which are to enter into the eternal Temple of humanity and righteousness, it is but a moment, the twinkling of an eye, in the rolling together of the great scroll of consecutive human progress and civilization.

When we think of the glorious termination of our efforts in the cause of human redemption and the consummation of the divine perfection to be outwrought in the character of the Sons of God, we are proud of the consciousness that we have been considered worthy to be called from the world, and to be permitted to participate in the privations of a pioneer life in the very wilderness of forlorn ambition, out of which we are to develop the grandeur of an exalted refinement and

scholastic preëminence. We are proud of our call from a world of pleasure and luxury, proud of the privations and hardships imposed, whereupon we are inured to the demands upon us in the great battle of Armageddon, the consummating conflict of the ages, in which we are assured of victory and triumph.

The operations of a material life wherein we are laying the foundations of a coming age, fraught with the golden glory of cosmic perfection and the peaceful joys of a crowning civilization, when viewed from the standpoint of a contracted perspective, may seem as trivial devotion and a waste of time; but when from the summit of the mount of an amplified visual area we observe the influence of our present work upon the civilizing activities of a new order of human life, a life in which the love of the neighbor is the incentive to the exercise of the functions of being, we may behold our labors as the promptings of the obligations and pleasures of love to our fellow beings, who will enjoy the fruits of our industry and our economy. Our hardships are the pleasures of devotion to a cause in which we glory and delight; our privations are the restraints of a preparation for indescribable altitudes of visual effulgence.

As we plod along from one day to another, observing here and there the limited effects of our daily effort, the advance made in the cumulative operations of the hours as they pass away is slight; but the labor, viewed from the point of years, constitutes no mean result. Strangers come among us after long absence, and are astonished at the accomplishments of the years of our devotion and our toil. Were we to justify our convictions by what we observe of the products of our efforts, there would be a meagre foundation for the basis of our hopes; but with the prophetic eye, trained through the illuminating operations of the prescient wisdom, we can discern beyond the present, a final and full fruition.

While we await, sometimes with impatience, the fulfilment of our hopes, and the time seems to drag wearily along, our progress after all is not altogether without its pleasures and its recreations. We are making progress on all of the lines of character building for that ultimate rounding out of character which shall make of us the offspring of the Most High. Did we not bask, to some extent, in the sunshine of anticipation, we might—in comparison of our life here with the pleasures and allurements of the world—view our sacrifices as without reasonable compensation. But our convictions, founded upon the sure word of prophecy and science, are bouyant with the aspiration and hope of a premediated glorification.

We must look for our happiness in the direction of our own personal sacrifice, and our devotion to the interests of the neighbor, eliminating from the expectation, the desire for recompense. Learn the secret of supreme happiness in the purpose and effort to contribute to the happiness of others, receiving, when it comes, unconsciously in return, that redundant influx of spiritual satisfaction which is the reflection of our own radiations of purpose and delight from those rejoicing in

our benefactions. Eradicate so far as possible the actuations of the principles of selfishness; forget self in the ministrations of devotion to the neighbor, thus fulfilling that great law of love, through which we are finally to reach our goal of promise and anticipation.

We are to become to the world an illustrious example of patience, prudence, and united effort, demonstrating by our lives the virtues of putting into practice the theories of economical and industrial science. Our gospel, unapplied in the uses of life, would elicit neither notice nor comment; while practical application, resulting in the equitable adjustment of human relationship, will demand the consideration of the critical observer, and bring to our social development those combinations of culture, refinement, and scholastic attainment which will redound to our own happiness, and insure to the thousands benefited by our united efforts, the lasting joys which a life of devotion to the improvements of the race must necessarily insure.

We will not falter in our purposes or determinations. We will not hesitate to make every sacrifice essential for the accomplishment of the results to be attained for the benefit of the humanity to which we have pledged our devotion and our effort. Our vision is projected into the perspective of generations to come, which will constitute the habitations of the spirits of ages, developed in the experiences of a thousand reincarnations, and which have been brought forward to enjoy the pleasures of a developed manhood.

When in the consciousness of a mental endowment proceeding from the great Center and Heart of intellectual resource, we are led to anticipate the coming glory of the kingdom of righteousness, we forget the troubles and trials of our preparatory existence, and bound into the rejuvenations of our spiritual evolution with a new elasticity, and with mental and physiological vigor. We are working for the regeneration of the world, for the building of a new world, the creation of a new race, and the reduction of the hells to order. These considerations give us force of character and accomplishment. They give elasticity and vigor to our undertaking, and insure to us the power of a triumphal march to the achievement of our victory over death and the grave, and conduct us into the possession of our kingdom.

Let us work on and together; let us fulfil our mission for the world, without a dissenting voice; let us coöperate in unison and in concord, overlooking one another's faults and derelictions. Let the spirit of tolerance and forgiveness actuate every impulse of our natures in our relation to the cementing of that bond of fellowship which we have purposed in our hearts to consummate. With these principles actuating our lives, there can be no failure in our efforts.

The World's Awakening

THE WORLD is about to awake to a new science of the laws of religious unity, not by the assumption of a relationship which does not obtain, but by the application of laws which will change the hearts and characters of men.

Signs of Impending Conflict

**The New Race of Men
and America's Destiny**

By KORESH

WHO KNOWS THE LOCATION of the heart of the universal, the Grand Man? Who knows the law of that mental conjunctive unity through which the Son of man attains to the throne of his inheritance? Wherewithal will the central absorption find its place and form of metamorphosis, and the tangible manhood meet his transformation in the chosen Womanhood of God's projection of the immortals? How shall be determined, and by whom, the fire in which the corruptible humanity shall be metamorphosed into the fruition of the Tree of Life, and the Sons of God be materialized as Saviors who shall come up on Mount Zion, wherein shall be sung the new song that no man can sing but the one hundred forty and four thousand, redeemed from among men?

A new race of men is now about to be evolved from the ashes of the world's great conflagration. The *Sign* of the Son of man is now seen in heaven, preparatory to, and preceding the final advent, the manifestation of the Sons of God. The sign in the physical heavens, corresponding to the Sign in the heavens of anthropotic existence, is Aries, in the constellation Pisces, transiting into Aquarius, the sign, now culminating and astronomically defining the times and determining the end of the Christian dispensation now about to close its career.

The great battle of Gog and Magog is upon us, and the world will be deluged in blood. The thundering of the enginery of war and destruction is about to fulfil the ancient predictions of the closing events of the Christian era. Men are saying, "Beat your weapons of warfare into the implements of peace;" and while they cry "peace, peace," the preparations for war on the most gigantic scale are in progress, and "paganism" versus "Christianity" is entering the arena for the final great onslaught. Is the Christian world blind to truth and to the premonitions which foreshadow the great abomination of desolation? *Woe! woe! woe!* is written across the field of conflict, the basis of which is found to be the competitive system, a perversion in the Christian church, of that gospel of the Lord in which the principles of love to the neighbor were practically demonstrated in the communism of the church, in which as many as received the "Holy Ghost" sold their possessions and had all things common.

God will destroy the old church, and the instrumentality of its dissolution will be found in the millions of despised "pagans," whom the Christian world has educated in the glory of the world's commerce and its aggressive colonization schemes. Do not imagine that the Oriental nations, under the inspiration of Nippon, will hesitate to claim the right to exploit every field of industry and commerce throughout the world. Do not imagine that a little fleet in the Pacific Ocean will intimidate the fighting propensities of an aspiring and rising world power. Such a display will only excite to renewed energy, for the Japanese nation is bent on the Oriental supremacy of the commerce of the world.

Occidentalism or Orientalism (one or the other) will

triumph for a time, and that through the course of arms, military and naval, about to be displayed in the greatest militant contest of all the ages. America will be saved, but not until after the most terrible punishment ever inflicted by the impulse of vengeance; and only then through the miraculous interposition of Providence. The world will then know that there is a Providence, and that his hand is not slow to discipline his own chosen people. The time hastens, when there will be a recognition of the presence of the Prophet of the Lord.

The Geometry of Government

**The Cosmic Pattern of
the Order of Imperialism**

By KORESH

THERE IS a growing sentiment throughout the world in favor of a change of government. Originally, as a dissenting voice, it was in opposition to the then prevailing forms, with a prevailing sentiment in favor of republics or democracies as against empires and kingdoms. One of the greatest tests ever offered to the world, of the virtue of the democratic form of government as compared with monarchies, is the great Republic of the United States. It is without exception the most corrupt of any government of modern times. It does not follow, however, that the progressive (?) world should return to the monarchical forms of government, because as a government for the people this has been a failure.

The world is ripening into its final fruition. Republicanism is merely a stepping-stone to the perfect kingdom finally to be reestablished among and for men. Neither democracy nor republicanism is the government of science. When Moses made the tabernacle, the pattern was given him from the heavens; the pattern for the temple had a corresponding origin. When the perfect city comes into existence, its pattern will be shown from the science of cosmogony. Most absolutely true will this be of the kingdom, when in the progress and fruition of the ages, men are sufficiently developed to discern the pattern for the construction of the kingdom of righteousness, as that pattern looks down upon us from its organic glory in the relation which the sun, moon, and stars maintain in the imperial system of organic order, in the forms and movements of the heavens of the physical universe.

The stellar world constitutes an imperial kingdom—perfect, immutable, and eternal. When the kingdom of righteousness appears as the fruition of human experience and human intelligence, it will be the result of a scientific understanding of the forms and motions of the physical heavens, and the application of that knowledge in the adjustment of human life. There will come, and that in the near future, a perfect government; there will be no money power in it, no "walking delegate." The spirit actuating its activities will be the spirit of love. It is not so far away as men imagine. We are rapidly approaching the vortex of revolution, and the time for the equilibrium of industry and commerce, and their equitable appropriation. The process of education is rapidly progressing, and the spirit which protested against the oppression of the people by monarchies more than a hundred years ago, may be able to observe a greater oppression in a government controlled by the money power, having its seat in a foreign nation, its legislation inaugurated and manipulated from Lombard St., London. The human race is getting its eyes open to the reality of the situation, and strenuous will be the hour when the vortex is reached.

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

THE COMING OF THE NEW WOMAN

How She is Destined to Construct the New Civilization

IT IS A FACT, whether mortal women are quite ready to believe it or not, that the dead in sin, born of the mortal woman of this world, are maintaining and sustaining the belief that it is the perpetual birthright of mortal men to be born of her in all their tyrannies, all their fleshly lusts and pride of life. By her irrationally submissive maternity in the name of a lust misnamed love, the mortal woman voluntarily concurs and gives birth to every entity of vice in which men choose to riot. We thank God for the knowledge that there is, in the immortal seed of this universe a biunity of sex principles which provides in the course of the ages for a manifestation of an all-wise divine maternity of men, that ends sin, in and against the body of woman, and the divine flesh of all the sons of men.

This all-wise Motherhood, at one with the Father of Lights, is peculiarly wise because scientific in the day of her regeneration. Knowing the world's mortal horror of a woman preacher, which culminates with the end of the Christian era, her persona or mask, at the time of her reappearing among the sons of men, is that of the masculine "man of sin." This Man, who has borne her mortal griefs, and carried her mortal sorrows, by the way of the cross of Christ, the way of the resurrection to light and life, is her Voice. This divine woman is in mental conjunctive unity with her Lord, the Bridegroom-elect. He, the man of sin and all science, he who heralds her reappearing and her empire, will enable every tongue by the science of the law, to confess him by a name made new, as her rightful Lord God, the King of kings and Lord of lords.

Divine wisdom has set bounds to the desecration of the temple of God's humanity by the woman of sin. Every mortal woman has her limit of sin's endurance. God the Lord, defines it for her as for his own. It is the province of her inheritance of intuitive wisdom to discern it when defined. God, it is said, will have every man to repent and to be saved, and come with joy to the acknowledgment of the truth. It so happens that the man without the woman within his temple thus made holy, is not a complete man but a degenerate.

When man was in the image and likeness of God, the woman reigned as God within him. Divinely wise in biunity with the begetting love of the science of reproducing all men in the image and likeness of the man Christ Jesus, she became one with the Abrahamic Fatherhood in the application of the law of the cross to life for the life of the world. The Almighty eternally tabernacles with men born of women. When in the mortal race, he reëmbodies his mentality "from tent to tent and from tabernacle to tabernacle;" which is to say, from prophet to prophet and from priest to priest. At

the close of a given cycle of mortal pilgrimage, he ingathers all the resources of his immortal manhood in its most evolved form, and infolds it in the form of a scientific system of creative womanhood. This system involves the doctrine and life resources of all things essential to the rebuilding of his holy temple in individual and societal human form divine.

The coming new Woman, the espoused of the Lord's Anointed new name, was seen by the vision of the celestial Revelator, as the New Jerusalem, the glory or Bride of Jehovah. She is declared by Koreshanity to be the cubical content of all the ensphered or rounded out intelligences of the universe. These are now focalized and incubed in the mental dome of one mind, that of a man designated by its Almighty as "My Messenger." This Herald of his Elect Lady, she confesses her "King of kings and Lord of lords."

The preëminent expression of the New Jerusalem in earth will be the manifestation of the divine feminine form of the Almighty Eloah-Jehovah. She who "shall be called the Lord our Righteousness," constitutes the manifestation of the Lord in earth in power and great glory. All the mighty spiritual intelligences of thought, known to mortals as the Gods, the spirits of the just made perfect through the formative ages, will be embodied in, and reëmbodied by this feminine form of the Almighty, in the "new and living way" of the divine science of alchemy. All the coördinating intelligences of aspiration for the immortality and eternal life of the Gods now causing mortal men to hunger and thirst and agonize for the manifestation of the kingdom of the Gods in earth, will cause them to conform to the laws of its being, as taught by the scientific system of righteousness of the elect Messenger of the Most High.

This essential and approaching conformity of multitudes to the righteousness of the law as defined by the divine science of its universal application, will be at the cost of the sacrifice of every mortal love. This cutting-off of every gravic force by a brand-new understanding of the law, causes men to love the law and delight in it and unites them to the Gods. The heavenly intelligences, known to mortals as the Gods, know the real form of the universe, all the hidden mysteries of its functions, the law of its interminable cycles of seed-time and harvest, and the biunity and reciprocity of its eternal visible and invisible sex potencies.

When the New Jerusalem is about to descend and become visible as a new church involving a new state, a new city or site for her reincarnation is located in earth. Here the new form of civilization shapes itself as the vitellus of a new world-empire; and here the newborn science of all religions true and false, is given to the world; and here the great temple of the Sons of God becomes manifest, guarded by the flaming sword of the science of truth eternal.

Significant Phrases

THE FAMILIAR PHRASES "falling in love," and "fell in love," have a significance when scientifically analyzed in their bearings upon the "fall of man," that few who use them glibly ever perceive. The apex of universal creation is the perfect man, the image and likeness of God, the Creator and re-creator of the universe, of which finished man is the least and most perfect form. Man may be visibly the male man or the female man—the woman, according to the character of the procreative effort to be made by the visible Deity—a biune being, whether visibly male or female. The Lord Jesus was visibly male, though he declared that he carried the lambs, the "good children of the kingdom," in his bosom and held his Bride within. The Lord Jesus was declared by the Spirit of Truth to be the beninning of the creation of God. He was therefore the "first man, Adam," who became "a living soul," the first finished man of universal creative effort.

We read in Genesis of the Sons of God, men of the unfallen Adamic race, who, seeing that the daughters of men of another race were fair, took unto themselves wives of the daughters of the men. They permitted themselves to "fall in love" for good, scientific reasons, which we learn from the Cellular Cosmogony, and they kept on "falling in love." In other words, they descended into hell, and the earth was filled with violence.

That all occurred in a far-off age, but it is an event which occurs periodically and will occur again. The Lord Jesus, as the seed of the universe, appears as he did nineteen hundred years ago, once in twenty-four thousand years, the great cycle of Mazzaroth. The God-race is soon to appear as the result of the fall of the man Christ Jesus, who, falling into a prepared people with all the vitality of a living soul, died as to his visible male man-life, and became the invisible life of a woman, a church, to transform her to the visible matrix of a new Church Triumphant, which should make manifest Deific femininity, and materialize by the applied law of transmutation the invisible divine Sonship, as the Adamic race of God-men. The raw material of these men of the cross of Christ is now the great army of armies of the church militant.

These men must be brought by the searchlight of their divine origin and destiny, to a realization of their fall to the limit of mental, moral, and physical degeneracy, before they can be restored to their God origin and destiny of divine Sonship. The wives taken of the daughters of men are the seven churches described by John the Revelator. They have been manifest in a primary and in a consecutive order in the world's history, and will be simultaneously manifested in the harvest.

When restored to the divine order of their final relationship and anointed with the holy oil of revivification from the lamp of their life, the Life of the world, the Light of the world, they will be again the seven-branched golden candlesticks of God's house, eternal in the heavens of the mental center, the eternal ego of the universe. This ego is not a disembodied will-o-the-wisp, but is a mind, reëmbodied from generation to generation at given times, and made known to men by self-appointed names.

The Age of Masculine Dominance

WE LEARN from the *Boston Woman's Journal*, that not long ago Lady Street, of Edinburgh, allowed her household goods to be sold for taxes as a protest against taxation without representation. Later this same noble woman was invited to address a high school graduating class, and present the diplomas. The following is the substance of her remarks to the students: Hitherto you have been considered, irrespective of sex, as peers in education and attainments, but now comes a cleavage. Hereafter the young men will be considered fit to have a say in the affairs of the empire, and be looked upon as men; but the young women will be ranked as non-eligible to such privileges, and with idiots and criminals as unworthy of a vote.

Lady Street declared this fact to be "an insult to women, a disgrace to manhood and the nation." Turning especially to the young men, Lady Street said she believed that they had too much chivalry and generosity to enjoy their citizenship while knowing that their comrades of all these years were not to share their privileges. The boys applauded.

A principle which men and boys in their better moments applaud, they should promptly get down to the business of applying. Men have long had their day of lordship, and many ways of dominion they have tried. Dominating women by their brute force and its acquisitions of money and power, they have held them in slavish subjection to their animal passions, as the price of their labor for them and their offspring. What have they to show for the exercise of such ungodly dominion?

Look at the mental, moral, and physical condition of the human race today. Of what have the lords of creation to be proud? Universal social disintegration threatening everywhere, and unending battle with every form of hideous physical disease and death that language can describe, with moral and intellectual enormities to correspond. Why not give women a chance to voice to men the will of God, and at least sustain man with her every power in the execution of God's laws of life, meaning health, immortality, and eternal life to the coming race? Why do men delay making a trial of an entirely new *regime*, and give woman at least an equal share in their rights and privileges in the universal say so and do so of the world?

It is a fact that when woman obtains her full emancipation from male dominance, she may realize to the full the value of her partnership in man's guilt, and stand equally naked of all clothing of Christ's righteousness before the law of life. She may find that without remarriage in the Lord, the so called righteousness of both mortal men and women in relation to each other and the offspring of their race, is but as filthy rags before the Lord who said, "Be ye holy, as I am holy."

Education in the science of the law, by a government of scientific or divine origin, is the need of men and women and children, till they are by it enabled to stand before the Lord, as Gods many and Lords many. Humanity's supreme need of this governing, scientific, educational power, all in God's mercy are about to be made to feel, by the "woes" coming upon "the serpent," "the woman," and the "man,"—i. e., upon the now governing commercial money power, the paganized Christian church, and the assinine wage slavery of labor-unionism.

The Stand for Sex Righteousness

AT THE ASSEMBLY of women at Albany, N. Y., February 19, in the service of an amendment to the constitution for the enfranchisement of one half the citizens of the state, Mrs. Carrie Chapman Catt said: "For seventy years the right of petition has been one of the most boasted of American liberties. This right is held by all Americans to be absolutely essential to the correct operation of a government by the people and for the people. Yet this right, which is regarded as sacred when the petitioner pleads for an idea capable of being enacted into statutory law, becomes a dead letter when the idea must become a part of the constitutional law."

The resolution for a constitutional amendment was presented to the New York Constitutional convention in 1894, and was fortified by resolutions and petitions representing 593, 544 signers, asking that the question of woman suffrage be submitted to the vote of the people. The petitions were squelched by the vote of the convention, despite the conviction of the signers, that they would win with the people the convention was supposed to represent. Mrs. Catt said that while "The monarchies are making woman suffrage an established fact, the greatest state of the greatest republic of the world, boasting always of the rights of its people, is denying to the women who want to vote the simple right of appeal to the voters of the state."

Mrs. Catt should quit petitioning and attempting to reason with the unreasonable, marshal her political forces into the arena of the political fight, and let the women more vigorously and practically exercise the rights they have, which are many; they should begin with their rights to themselves and exercise their right to control themselves, conserve their life forces, and refuse motherhood to men in the spirit of the beast that goeth downward, who will not honor, but continually de-grade their intellectual, affectional, and moral powers for a universal religio-industrial, social uplift. Let women take their stand for sex righteousness in obedience to the decalogue laws of immortal manhood, and all else desirable to the Almighty is sure to follow.

Woman herself holds the key to the social situation. Let her emancipate herself as woman, from the dominance of her own and man's sex lust for the debasing joys of mortality, every one of which is attended by the wages of sin, and she will find herself enthroned as the redeemer of man's life from destruction and be crowned with glory and honor.

If she must love, as, indeed she must, let her love the Lord her God with all her heart, might, mind, and strength, and every branch of this true Vine as herself. Woman is weak, indeed, without man, but made strong in her one Lord of immortal manhood, visible and invisible, she may in coöperative practical Christian fellowship set up his kingdom in the earth in righteousness, and go no more down and out in the old dead way.

Without polarity in a known Lord God as the God of her origin and destiny, woman's cause is lost. With polarity in the Lord God, all men are saved to be born again in his image and likeness. There are no men created, lacking womanhood as their inherent font of every blessing crowning their days. The mortal pre-

cipitates of men, women may don with the mortal, masculine forms of men, but such are not the finished product of the Gods, who make men in their own image and likeness. The finished product of creative work, man honors as his one God, his Father-Mother Creator.

The Impulse Toward Co-Operation

DR. ANNA McLEAN, Professor of Sociology at Adelphi College, Brooklyn, is compiling reports to give social reformers an accurate estimate of the conditions and needs of all classes of girls employed in this country. For this purpose she has had an investigation carried on under her direction, the results of which are classified under the following heads: "New York City; Typical New Jersey Towns; The New England Mill Towns; Typical Michigan Towns; The Middle West with its developing industries; Chicago; and The Pacific Coast." Twenty-eight women, all of them holding bachelor degrees, eight of them higher degrees, were assigned to this work July 1, '07. These results of investigative work compiled by Dr. McLean so systematically and scientifically, it is believed, will throw new light on the actual condition of the masses of working women, and thus enable those who would lend a hand in their all around advancement, to work more intelligently.

Women with aspirations to be "Christ-like" in their Christian endeavors, and believing that they are actuated by the Holy Spirit of Christ Jesus, need to con over and over the records of the original impulse given by the Spirit of the Lord. Was that impulse in the service of the principles of coöperative, industrial, and communistic ownership, or of the usury-loving competitive principles? It is futile for would-be Christian women to bolster up and prolong the existence of the iniquitous competitive system with the soporifics of charity, or by the amelioration of competitive industrial conditions. The Lord laid the ax at the root of the money-loving tree producing the corrupt fruit of iniquity. He laid it there to be taken up by a scientifically enlightened church, determined to hallow his name by keeping the commandments, thus making his every promise sure.

The enmity between the seed of the man and the seed of the woman is to be destroyed. The Lord slays to make alive. The competitive system is to be destroyed, and that humanity which it has served to give the Lord his own with increase, will be made alive. Every active force in the competitive system transmutable by the ever-operative law of the cross, will be drawn out of it into the crucible of the ages, formed to contain every common and unclean thing needing renovation. Out of the roots of the old tree has grown a Righteous Branch. This Branch is to uphold a golden bowl, displaying Him as seven. The bowl is to be filled with the holy oil of the Lord's anointment. This oil is the regenerative power to produce anew the light and life of the Almighty in the earth.

The bowl is the unit of the branches, the matrix of the new and living way of practical, industrial, and social life. The chief delight of this life will be the joyous performance of all the uses of life, from love to the neighbor, without money and without price, which is not now known. The chief use of government will then be the rapid and equitable distribution of all the products of human industry, according to human needs, with never a grasp of human greed to hinder.

Koreshanity guards this golden bowl by the temple that enshrines it. The Temple offers to all who world enter, an open door of social fellowship. Those weary of patching the old garment of Christendom's sin and shame, are welcome to don the new wedding garment of the Church of the New Covenant.

PELLEAS AND MELISANDE

Mæterlinck's Drama

THE DRAMA of Mæterlinck's upon which Dubussey has founded his opera, is fanciful and highly poetical. The opera has been produced in America largely through the efforts of Mary Garden. She is the beautiful Chicago girl, who has been trained in the school of later French music. One of the events of the winter has been her appearance at the Manhattan Opera House, where she has played in *Thais* as well as in Dubussey's great work.

The drama is in a minor key, and the story, briefly rehearsed, found to be most pathetic. In the beginning, an unknown princess is lost in the forest. Goland finds her weeping beside a fountain, into whose whispering waters her golden crown has fallen. Who she is, whence her birth, mystery profound. Any attempt to question her only increases her tears, so Goland desists by reason of her grief. He takes the fair unknown by the hand, leads her away, and she becomes his wife. He is old in years, but warm in affection for the beautiful child he has rescued. He takes her presently to the chateau of his ancestors, situated in a dark forest, and surrounded by impenetrable shadows.

Here the girl meets Pelléas, the brother of Goland. He is far younger than her husband, and he takes her to visit every corner of the grounds which he knows. She comes to the little fountain in the park, and in tossing her ring into the air in childish fashion, she lets it fall into the water. Her wedding ring is lost. From this moment her friendship with Pelléas increases, and like two children they frolic in the grounds without a thought of evil, till they excite the suspicions of Goland, who in the meantime has been injured by a fall while hunting. As if in warning he conducts his younger brother into the grotto beneath his ancestral home. The air breathes death, one false step will precipitate the youth into a deep pool of stagnant water; strange lizards crawl up the damp walls, reeking with vapor as miasmatic as the poisoned exhalations of fens and marshes.

The youth looks down into the deep water where he sees a bright star reflected. It shines from the lantern carried in his brother's hand. He stumbles on the verge of the abyss. His brother's hand upon his arm sustains him. Without that firm touch all were over. It would be so easy to dispose of an unlucky rival in this underground horror. The youth scarcely breathes. He hears the distant sound of the flocks they are driving to the village along the highway. He is dazed. His brother's voice sounds in his ears. It is a note of warning. Will he heed it? Alas! No. Poor foolish youth! His brother leads him back to the upper air and he is safe for this once. He has escaped the fate of Abel. The sheep go over the road to be slain. Pelléas goes back to Mélisande and her tresses. Think you he will escape the same doom?

In the grotto by the fountain where she lost her ring, Mélisande meets her lover by night. It is the parting. On the morrow he must leave her. He has given his word to his parents that he will go upon a journey to put himself out of the way of temptation. They lean over the fountain, but at the meeting of their lips the sword falls. Cain has done his work, and his brother's blood crieth from the ground.

The little angel lost her crown when she came down to live with common mortals, to share their lot, to sit with them in their houses, and to become the bride of Goland. In his regrets as, weeping by her bed, he sees her subject to the common fate, lying pale as a lily which the wind has broken from its stem, as he looks upon the daughter she has left him, his heart bursts with sorrow. He cries, "She was but an innocent flower. She thought no harm. They were but as two children together. I might have spared them both. They were but brother and sister together."

Anything more delicately expressed, more poetical than the tragedy of the soul's descent into matter can rarely be described. She brought love, but her very innocence kindled dissension.

The Divine Mother sends her germs of love down through the dark haunts of men till they return to her again, bathing in the waters of Lethe only to rise like Aphrodite from the foam of the sea into the upper air, the bosom of the Great Mother.

Great World Poems

AN EPIC must be a poem of a certain length and it must be heroic in its scope. It must celebrate the deeds of a hero. This class of poems belongs usually to a remote age when life was lived more in the open air; when there was more time to collect around the knees of a story teller; when there was more to stimulate the imagination; when the bureaucracy had not appeared at the door, because when that comes in at one door, the epic goes out at the other. In other words, the epic does not flourish among a highly civilized, a very elegant, or a very corrupt people. Most epics are a collection of tales handed down by oral tradition, being thus preserved from one age to another. They were sung by ancient bards before ever they were collected, threshed over, and written.

To enumerate, there are the *Iliad* and *Odyssey* of the Greeks, narrating, the one the story of Achilles, invulnerable, immortal save in one spot; the other giving the wanderings of Ulysses; then there is the Latin epic, the *Æneid*, celebrating the pious *Æneas*. The story is told by Dante's guide, the noble Virgil, in hexameters conned over by many a halting school-boy. No one knows (so they say) whether there really was a Homer, though seven cities contended for the honor of Homer dead. This is the blindness of modern criticism, blinder than Homer. It opines that many ancient

myths of the Greek heroes, common throughout sunny Thessaly and around the slope of snow-crowned Olympus, were finally collected and attributed to a person named Homer.

The German national epic is the Nibelungen Lied, which embodies the cycle of poems clustering about Siegfried. Volumes have been written in comment upon these poems, and famous musical composers have founded their compositions upon them. The whole Wagnerian cycle has been the means of interpreting and popularizing these legends. The Nibelungen Lied is suited to the genius of a people, earnest, grave, and mystical, seeking light on the sources of primitive Christianity as it touched the Gothic races. The legend of the Holy Grail with its deep significance is incorporated in Parsifal.

The antiquity of the French national epic, the Song of Roland, gives it place for study before the English or Italian. It relates the wonderful heroism of this paladin who was Charlemagne's nephew. It is less known than any of the others, and deserves attention. It was in the year 778 that the great Charlemagne had been entrapped with his army in a narrow defile of the Pyrenees. Roland was already so renowned that he had only to appear in order to put the pagan infidels to flight; but on this occasion the mountains were covered with hordes of Saracens brandishing their weapons and uttering fearful cries. Prisoned in the valley of Roncevaux, shut in by inaccessible crags, the paladin made an intrepid fight to cover the retreat of Charlemagne's army. The pagans from their vantage on the heights hurled down enormous rocks upon the Christians. Even in this extreme moment, Roland, winding his horn which had so often struck terror to their breasts, put the Saracens precipitately to flight; but ere they fled they crushed the hero and his brave companions with masses of stone.

Taillefer, the minstrel, craved the honor of striking the first blow at the battle of Hastings. Riding at the head of Duke William's army, in 1066, he chanted the exploits of Roland. The rehearsal of valiant deeds inspired the Normans to success, and they planted Latin culture upon Saxon soil. Two operas have been founded upon this theme, that of Quinault in 1685 with music by Lulli; a second, words and music by Auguste Mermet in 1864. The song of Roland has inspired two Italian poets, one the great Ariosto. Boiardo's poem on Roland, written in 1495, is said to have opened the way for the romantic epic in Italy. The authorship of the French epic has been contested. It is attributed without convincing proofs to a Norman trouvère named Théroutle. The decadence of the epic is displayed in the inferior poets of the Carolingian cycle, who have merely travestied the bravery and the wit of the Emperor.

The national epic of Italy is Dante's trilogy. It deals with the unseen world, and relates the passage of the poet through heaven, hell, and purgatory. These themes have been treated with imagination which freezes the blood. Like the head of Medusa it turns to

stone the unwilling spectator brought into the presence of awful torment in the Christian hell. Like Milton's poem, it has had a baleful influence upon theology and young children. It is grand, it is sublime in passages, but it is terrible. To Dante is attributed the honor of fixing the language of his country, and he is hailed as the creator of Italian poetry. He died in 1321.

The romantic epic is the antecedent of the drama. Edmund Spenser in the Fairy Queen, depicts the moral virtues as embodied in his knights and heroes. A little later the people, sometime wont to be amused by the succession of brilliant pictures presented with panoramic effect in Spenser, crave more excitement. The knights step out of their canvas to disport themselves upon the stage. The moralities of which "Everyman" is an exponent, came into vogue with the old miracle plays. The Romaunt of the Rose, the French romantic epic, antedates the Fairy Queen, and inspired both Chaucer and Spenser. The former began his literary career by translating parts of this. It is full of biting satires upon famous women. The ladies of the court were so displeased that Queen Blanche besought Chaucer to indite for her some stanzas in praise of faithful women of history. The result was the "Legend of Good Women," imitated by Tennyson in his "Dream of Fair Women."

The "Roman de la Rose" is an oriental poem probably emanating from Persia. It set the fashion in Europe, and dates from the thirteenth century. This poem is written in two distinct and widely different parts. The author of the introductory section is Guillaume de Lorris. A century later Jean de Meun finished the epic. The plot of this mediæval allegory presents the hero concerned in an adventure of love. He wanders out upon a plain by the river where he discovers an orchard enclosed. Upon its walls are stamped the names of sins, such as envy, hate, covetousness. He is admitted by dame Leisure, and finds within a large company of men and women diverting themselves with Pleasure, their host. Here in their midst is a lovely rosebush. Upon it grows a matchless flower. Immediately the hero rushes forward to pluck the fair blossom. He is prevented by an arrow aimed at his breast. Reviving, he once more essays to tear the rose from its stem. This time, Danger, an allegorical personage, drives him from his pursuit. After countless efforts the youth perishes in his fruitless endeavors, caught in the mazes of a labyrinth that surrounds the flower. What is this matchless blossom? Why seek it thus at peril of life and limb? Is it beauty, wisdom, or virtue?

"This is the romaunt of the Rose,
Where all the art of love's enclosed."

In the second part, Jean de Meun attacks under cover of the allegory all existing institutions. He preaches the abolition of the clergy, the family, private property; in short, he wishes universal communism. He inveighs against the divine right of kings, saying that the first monarch got his place by being the greatest villain of them all. This revolutionary program would, if carried into effect in the thirteenth century, have made ecclesiastical dignitaries tremble.

Among romantic epics, Tasso's "Jerusalem Delivered" ranks high. It was written in the sixteenth century, and is the literary descendant of Ariosto's poems. It is one of the epics of chivalry, regarded by the author's countrymen as worthy of love and a place among the world poems. The real deliverance of the spiritual Jerusalem is when she is born into the natural world. The spiritual Jerusalem is the strength or the rib taken out of the man while he slept. The English epic, *Paradise Lost*, is too well known to require comment. The fall of man and the disobedience of our first parents are Milton's theme. The Anglo-Saxon epic, *Beowulf*, dates from a time prior to the appearance of these northern tribes on the coasts of England. Perhaps no one knows just how old it is, but it is pagan in character and its subject is a Gothic prince of the sixth century. The scene is laid in Zealand. The earliest manuscript is the work of a Danish monk of the tenth century.

These world poems with their mission to humanity exist to please, to strengthen, to extol the hero, to provoke to emulation of his virtues. To entertain the public is one thing; to impart courage to the masses is a very different thing. Both are coequal in the Homeric lines, and both may unite in the drama of the present when the epic has ceased to flourish. The Homeric episodes repeat themselves on broader canvas in the Bible. The Lord is the hero. His scene of activity is the world, his unity of time, the great cycle of *Maz-zaroth*.

The Consumer's League

THE CONGESTED districts of New York have been illustrated in a manner to startle the unbelieving and astonish the wise. We are building fifty-story apartment houses to encourage immigration and congestion, instead of offering inducements for people to leave the city and colonize under coöperative auspices. An exhibit of what the New York poor have to endure in housing and in labor has recently closed. Models of the old tenements are shown on the ground which might be occupied by sanitary dwellings with air and light. It is estimated that New York holds over 300,000 dark rooms. There are 417 in a certain block, the model of which formed a part of the exhibit. To offset the old-style tenement, an improved block is presented. Here all the rooms are light and airy. Schoolhouses, blocks, and even plans for an Armory, include children's playgrounds on the roof. Space must be utilized. The streets are crowded with the swarming life of the lower East side. Cars endanger life and limb. Little children play in constant danger of an immediate accident. In Liverpool a safeguard in the shape of a fender is added to protect these little waifs of the streets.

In this country where money is worshiped, humanity is cheap. We cannot afford to use the protective fender on the street cars. It would cost too much to introduce this simple contrivance, plans of which are given with recommendations that it be placed upon all American cars. This is one of the wisest provisions for the safety of children of tender years. The housing

of the poor is one of the greatest menaces as it is carried on today. These dark rooms, where no sunlight penetrates with its curative virtues; where the air is laden with vile impurities coming from the lungs of eight persons who sleep in the same room with no ventilation, not even a window, breed disease. Nothing is more productive of consumption.

Another department of the exhibit was devoted to the Consumer's League. Here the living wages of the slaves who toil for even a foothold on our soil is made known. The artificial flower makers receive from seven to fourteen cents a gross for small flowers. Violets are made at eight cents a gross. School children do this work evenings and holidays. A family of seven sit around a table and make flowers all day, then sleep in the same room at night. Two of the children are very small, but they all work. The tiny pinched fingers of the youngest twist the petals of the June buds. The Audubon Society has forbidden the slaughter of birds that ladies' hats may be decked with plumage. What society will forbid the slaughter of the children that Madame's dainty millinery may be drest?

One dollar *per dozen* is the living wage paid to sewers for infants, dresses finished with elaborate handwork. The bright kimono that are so attractive in the shops only cost the dealers one dollar and a quarter a dozen for making. How do women live in New York? Let some one answer this question in a manner that shall not speak despite of society in a body.

The Consumer's League has a definite object. The label on its goods means something. It does not guarantee perfection in the articles supplied, but it does say that these goods have been produced within the limits of the laws regarding women and children. There are young girls employed in packing candy who work from fifteen to eighteen hours a day! The object of the Consumer's League is to influence legislation so that such crimes against childhood may be impossible. In Oregon, where a law was passed forbidding women's work to exceed sixty hours per week, a laundry keeper has contested this piece of legislation as unconstitutional. The oppression of the weak by the strong is resisted to the utmost by this modern champion of women. The garments shown with the label are decently paid for, and no buyer need feel that she is wearing the price of blood upon her person in dainty lingerie. The Headquarters of the League may be found at 105 East 22nd Street. It is obliged to correct the notion that it deals with food products. Persons run into the office with the news that the last bottle of olive oil is impure, because the name suggests provisions as its sole object. It publishes a "white list" of those firms which protect women's interests.

"Do your Christmas shopping now." "Do the stores you patronize give the saleswomen vacation with pay?" "Do these stores obey the child labor laws?" Such are the topics and advice which the League promulgates. It is the advocate of women in no respect, without implying a virtual surrender of her rights in the continuance of the wage system. There are no rights for women possible, until some better system be substituted for the drudgery entailed upon the poor victims of modern uncharitableness, in an age which prides itself upon being more charitable than any other.

The Koreshan Unity Coöperative offers a release from the conditions of bodily hardships which produce anæmic victims in the congested districts. It is specially designed to relieve conditions in the cities by transplanting families on to the land in Cuba and in Florida where they may be colonized. One of its objects is to secure better legislation for the settler in the untilled regions.

Modern Social Problems

THE COST OF LIVING is now greater than ever before in history. The cause is in the various excesses to which the modern American is given. It begins with the home of the millionaire, and descends to the lowest. They must all have more than used to be required for a given number of persons. Competition in dress causes useless expenditure of many a dollar by the poor. Many poor families struggle, not to obtain food and clothing and shelter, but *so much* of it as to put them on a level with their little more well-to-do neighbor. There are hundreds of leaks which waste the income of the workingmen. Whiskey and tobacco, and many other useless things are costly, but they are indulged in by the thousands, even millions. There is a lack of application of the principles of economy by the lower classes; their affairs are wretchedly managed. With the same income, others might have plenty and to spare. The workingman has large opportunities, even now. He demands more wages, but it costs to live. He receives more pay, but he wastes more.

The TRAGEDY OF MISDIRECTED EFFORT

The Competitive System Conducive
to the Waste of Human Energy

BY MADISON WARDER.

THE STRENUOUS and never-wearying persistency with which the world does things in the wrong way, is one of the marvels confronting the student of social life. For untold centuries humanity has been stumbling along blindly in avenues leading constantly away from the true science of societal relations. Every succeeding generation has witnessed a phase of economic activity expressing a more complete perversion of the perfect social state. In the present, so great is the decadence of human judgment, that all lines of social endeavor are impulsed by the erroneous use of energy; while its augmenting intensity of application portends the imminence of the time of the end, and signifies the swift culmination of the woes that follow transgression.

It is appalling to note the great proportion of human energy that is absolutely wasted, giving no return to the race either in utility or happiness. The tenets of the system of competism ruling the latter days of degeneracy provide for no logical apportionment of industrial energies, hence there is unnecessary duplication of effort in all fields of social activity. The industries which administer to the legitimate use and pleasure of humanity could be greatly augmented in productive efficiency, if organized upon practical coöperative principles and directed by an adequate central intelligence. In the domain of agriculture alone, with as many different modes of operation as there are agriculturists, and with an equal number of different and often directly conflicting interests, the element of successful administration is so attenuated by subdivision, that from a social standpoint the loss in industrial potency can hardly be estimated. Other classes of the productive industries are subject to the same fatal weakness, with slight variation in degree.

The industrial handicap of misapplied energy is manifest in still greater degree in the industries which cannot be classed as productive. These are of two classes. First, the merely useless, such as the middleman of commerce. It is an axiom of genuine economics, that nothing except the actual work of transportation should intervene between producer and consumer.

Therefore, the great middle class engaged in the unnecessary manipulation of industrial products is useless as a productive force, and further lessens the efficiency of the producing class by depending upon it for support. In the second class of non-producers are included all people connected with the production of those substances which pander to the vices of mankind, such as intoxicants and the tobacco products; also all people connected with the manufacture and use of the paraphernalia of war. This class likewise has no industrial excuse for existence, and its support is another incubus upon the producers; while in addition, through the physical and mental degeneracy engendered by the use of its products, it contributes still more to the inefficiency of the useful members of society. Probably one third of the adult male population of the civilized world belongs to this parasitical class of industrials.

But the greatest evil potency of misdirected effort is found in its universal phase, the use of energy for wholly selfish ends. This sort of activity is wholly out of consonance with the eternal laws of order and harmony. As the old proverb has it, in unity there is strength. Conversely, in dissociation there are weakness and final disintegration. Energy applied along the lines of selfish desire is robbed of its potentiality for good, and endowed with a capacity for evil which will inevitably breed economic discord and foment social strife. No more convincing proof of this argument is needed than our experience with the economics of selfishness in these decadent days of competism. Misdirected effort has borne its legitimate fruit in the universal industrial anarchy now prevalent, and humanity will partake thereof in the fulness of the nearing woes of social desolation. By the law of limitation, we know that the end of the age of self is at hand; for when the energies of divergence have become universally operative, they have reached their outermost limit of continuance. In this time of cosmic chaos, the great need of the world is a Leader; a man of intellect so comprehensive, and of will so powerful, that he will be able to lay hold on the divergent energies of evil at their point of terminal transformation to the convergent energies of good, and attract them to himself as the central sun of humanity, that in the crucible of his divine wisdom they may be purified, and endowed with the virtue of social rectitude.

All who are in the median line of progress will rejoice

to know that the man of wisdom has come to claim his own. He has proven his comprehensiveness of intellect in the promulgation of the Universology of KORESH; and the strength of his will is to be demonstrated by the building of the perfect social system from the ruins of fallen competition.

Honest Possession vs. Subtle Appropriation

BY SAMUEL ARMOUR.

IN THE INTRICACIES of the competitive system fostered by rich and poor alike, we have provided pleasant employment and plump remuneration for a host of active parasites, as well as a luxurious flow of wealth to a multitude of inactive ones. An English writer has given to society a broad classification, designating them as producers, beggars, or thieves. It is general and inclusive as based upon the various methods employed for securing wealth. In this classification, however, the "dog-in-the-manger" function is not alluded to,—a function generally exercised by the last-named class, which prevents the production of wealth. Whoever corners the instrument of exchange, holding it for a high, prohibitive rate of interest, depressing the market and causing stagnation of business and lack of enterprise, or monopolizes land, especially that which is contiguous to the centers of population, either to let it lie idle, as private park or game reservation, or to extort high rent from the user of it, detracts even more from the welfare of society than can one who merely obtains his livelihood from a world of abundance.

We would remark in passing, that when a man is driven by high land rents, away from the centers of population, he escapes the landlord only to find himself in the merciless grip of the lord of commerce, in getting his products to market. He is thus crucified between two monopolistic thieves, and the commercial thief is more liable to "rail" on him than the other. The products of his toil, additionally sifted through the hands of the commission merchant, the wholesaler, and the retailer, finally reach the consumer. In order to support these intermediaries,—some necessary and some superfluous, but all bent on taxing each commodity as much as competition will permit, and human necessity on the one hand and demand on the other will endure,—the producer must be much underpaid for the creation of wealth, or the consumer over-charged for its use. The parasites are in the avenues of exchange in this case, and the more complicated, obscure and indirect these avenues are made the easier it becomes to despoil the producers of wealth, and the more vast may become the army to be supported by the producer's toil. Thus, there is necessarily a very wide and unjust discrepancy between honest service and its final remuneration. In general a day's wages will not nearly secure the products of a day's use, which, of course, must involve the necessary effort to put all products in reach of the consumer and in final readiness for appropriation.

We would illustrate this thought by considering two classes of industrious people; namely, the agricul-

turist and the artisan; supposing for the sake of convenience that the cost of supplying a community with food is normally the same as that expended in obtaining clothing and shelter, with the several other articles of utility and comfort necessary to the home. Were the former class to engage in supplying the latter, and *vice versa*, the artisans might agree to furnish their wares, ready for use, transportation and all else included, while the agriculturists would in turn be supposed to supply food, transportation prepaid, ready for appropriation. We will leave out of account what each community reserves of its own products for its own use, as this does not affect the case. Thus each party would get as much value laid down as they parted with, and each would be equally prosperous. We speak in general terms.

If each community were its own "middleman" and commercial agent, as would be practically the case were the collective and distributive processes properly under government management; then, in general, the remuneration for service would purchase an adequate and corresponding service. But as it is we have three classes,—as we may say, three communities; the two industrial, and the trading or commercial; and the profits of the commercial community absorb unduly the wealth of the other two. In addition, the agricultural and artisan communities are themselves subdivided. In the first we have the land-owner and the laborer—the real agriculturist, who must part with a share of his crop, or what is the same thing, a share of the proceeds of its sale, for the privilege of using the soil on which it is grown. In the second, we have the capitalist and the laborer, the former doubling in income, every few years, the value of an investment in factories and machinery; and the latter, driven by the lash of urgent need to continuous and unrequited toil—his services cheap, because plentiful, the product of those services dear, because restricted, not that the employed man's work is restricted, but that all are not employed. Labor is cheap and the price of commodities comparatively high, because the owners (of men and things) arrange to have a surplus of labor on the market, while they protect its products by maintaining high import duties and restricting home production. Thus in artisanship there may be little or no relationship between the remuneration of use and the market value of its products.

In commerce, those who operate the machinery of exportation and exchange have no share in the dividends on watered stocks, but are underpaid in order that these dividends may be swelled in the hands of those benefited by the fictitious capitalization. Then there is the broker, who deals in money, pure and simple. The wings of his baleful influence overshadow ominously all branches of industry and exchange. His merciless talons are usury and foreclosure; his beak is legal authority, and his tail—well, it is the tale of woe, entailed upon his victims.

The land-owners, the financial, political, commercial, and legal parasites and pirates, with the veno-

mous reptiles of the liquor trade, while having a wealth-absorbing capacity greater, perhaps, than the rest of humanity combined, and being, numerically, vastly in the minority, cannot actually make use of the greater share of the wealth created for current sustenance and comfort; yet their income must be guaranteed in increased possession of land and other natural resources, together with the more absolute monopoly of artificial resource for creation, and facilities (railroads, etc.,) for the distribution of wealth, also the exclusive means to travel, attend places of amusement and entertainment, possess yachts, palaces, paintings, etc. While lands and public utilities are not free, neither are the people free. They are but as chattels in common with their usurped heritage. "The land shall not be sold forever, for the land is mine," saith the Lord of hosts. So must everything for public service and accommodation, primarily taken from God's land, be released, to be maintained at cost and operated for the common people.

We advocate government ownership, and laws as simple, direct, positive, and comprehensible as the adequate direction of affairs, the preservation of order, and the promotion of the highest welfare will admit. Let the people's *natural* heritage be restored, and *creation* be rewarded by undisputed and undivided possession. We have outgrown competition; further progress can safely be made only in coöperative relationship.

Revision of Criminal and Social Codes

BY MAJOR OGDEN WHITLOCK.

WHAT A COARSE estimate is made of life, precious life, by even the millions of this day! Behold the many thousand men and women panting with greed, envy, and jealousy, as well as the otherwise non-intellectual and non-constructive mortals, and the incubus of those who deem the state of being nobodies as becoming to select or veneered society! Here, or wherever one is, is the place, and now is the time, to determine to be *somebody*. In whatever sphere of action, whether wide or narrow, one may possess, in some measure, the wisdom of good intent and the prestige of a live-and-let-live spirit.

Within the past few months in the state of Colorado there has come to pass an outbreak of crime that augurs ill for our social and economic well-being. Steps have just been taken to organize a society for the revision of the criminal code in Colorado. It is surmised by many that the time has come for a somewhat more relative revision of the social code—say something like this:

1. Appreciate life and make it beautiful and relishable in every way possible.
2. In the play, Camille looks down at the blossom pinned on her breast, and in ecstasy utters these charming words—a gracious little prayer: "How beautiful the rose—how sweet in its simplicity!" Make it a sort of a law to adapt and display the quality of simplicity in life—intelligent, happy, precious life.

3. Have no rivalry with others in the complex world as now organized. The beggarly elements in the domains of fashion, sloth, and dissipation are to be given up now.

4. It is in accord with the higher social law that one shall have some leisure for study, thought, reading and writing or communication.

5. The social being must know something of God and Nature. It is hardly good form to guess at God and Nature now, because we are face close to the age of science. The social member has a right to know all there is to know. One must concede the possibility of a knowing wisdom.

6. In this revision of the social code, it is suggested that the faculties of men and women be elevated and adapted in use for harmony and happier results. One must learn to be bright in intellect, pure in affection, and strong in volition.

7. And this new code includes in its scope many other terms not mentioned in this abstract. It commends reciprocity among young and old; it advises young ladies and young men to study psychology, and that great law of life, transmutation. Also the study of other laws, as those of alchemy, reëmbodiment, reincarnation, correspondences, and the Messianic law. The state of happiness is to be constant as the business of every day, and the love of the true and beautiful, as well as the sunshine of cheer and pure wit, endures inviolable as the rose.

UNSCIENTIFIC POLITICAL ECONOMY

*The Prevailing System Fails
to Adjust Human Relations*

BY OTTO L. FRINCKE.

AMONG THE SO CALLED sciences, none is more complex than that of political economy. It treats of a state or nation's system whereby its household is regulated; in a word, the economic system. In its extensive ramifications it includes production, distribution, and consumption of a country's resources, converted into commodities. These are wealth. Searching further to grow wise as a political economist, the student finds himself in a maze of chapters which deal with land, rent, interest, wages, and money or finance. Do you wonder at its complexity, at the ponderous volumes which able writers have compiled on this fascinating "science"?

Our wonder is aroused, but it increases when we perceive that neither the authors nor their principles and theories have bestowed happiness upon the human race. Wherein may we discover the failure of an economic system which has absorbed the best thought and the earnest endeavor of philosophers and statesmen? We answer, that no system can distribute wealth in justice and equity, when it is based on the competitive principle. This disregards every rule of justice and of love for God and the neighbor.

One may ask, have the authors on political economy learned from history that competition is the cause of the glaring inequalities between man and man? They have; and also, that competition and the love of money constitute the root of all the cruel conditions which, during the centuries, have created the rich and noble families, while on the other hand, the masses groveled in want and

poverty. We observe that very few men of intellectual power dare to oppose the established order when it is upheld by a proud and powerful minority. If such noble souls denounce wickedness in high places, and the oppressors of the poor, they are thrown into prisons as enemies of the state. Sacred and profane history names prophets and preachers of righteousness who were prosecuted by the powers that be, or were rushed to a martyr's death by the mob.

These cognized authorities on economics have had no inclination to imperil their safety by offending the aristocracy of birth and the plutocracy of concentrated wealth. Ignoring Biblical precept and the philosophy of history, which teach the evils of competition, the famous authors of political economy take it for granted that the world can do well enough with the competitive system. Therefore they have laboriously analyzed all the phases of competitive life and called it a science. But the average man and the ruling classes care not a whit for the science, and are content to let it slumber in the libraries. In the colleges it retains an academic value and is taught in a perfunctory manner.

Political economy today sails under false colors, because it is not scientific, nor has it brought any benefit to the human race. The whole structure is based on principles that have held the masses of mankind in bondage to the few bold, unscrupulous, and greedy merchants, bankers, and speculators who control the world's industries. As a mere word, "economics" is that arrangement whereby a state or nation regulates production and distribution. These two are sufficient to designate the whole scheme of a nation's household economies. For in the last analysis, it is the bread and butter question. If a science masquerading under that name does not solve the question fairly for all, it is of no more use to you and to me, than is the binomial theorem to the wild man from Borneo.

So far as man's physical wants are concerned, whether he is highly civilized or a savage, he must eat to live, and the former knows that man does not live by bread alone. And while here awaiting his redemption in the resurrection—provided he has accepted the true doctrine—he finds himself in a continuous struggle to keep body and soul decently together. We refer in particular to the workingmen of civilized countries, also their toiling women and children.

In the midst of a boasted civilization, with churches and schools open to everybody, especially in the United States, with our production so immense that we sell our surplus abroad, there are thousands who are unable to earn their just share of the nation's wealth. As the savage is impelled by his enemies among men and beasts, to fight for a living, so the civilized workman is compelled to beg for work from the captain of industry and the railroad magnate. Having obtained permission to work in shop, office or on the road, he toils in drudgery only so long as the haughty employer allows. Is this not savagery?

A man in enforced idleness comes near to starvation, and a starving man will fight for his bread, if driven to it. Turn where he may and try his best to be respectable as a workman, he is confronted by the restrictions and inequalities of the competitive system. Worse and worse, he stumbles against a system within the system; the banking system and its trusts, the manufacturing trust, the railroad syndicate; and he is surrounded by his fellow workmen who with him are striving to be free. Let us be understood: The wage-worker is theoretically and legally the freest person on the face of this earth, but economically, that is to say, industrially, he is a slave. Slave to whom or to what?

We answer by another question: Is it freedom or

liberty when working women and men are in constant dread lest they be deprived of the means of a livelihood? The masses of wage workers everywhere face the tyranny of corporate greed. In organized oppression we see the power that controls the life and liberty of nine tenths of our American citizens. This great majority lives in fear, it slaves for the system upheld by the churches and created by a political economy which defends the vicious principle of competition.

A Latin saying tells us that repetition is the mother of wisdom. Rather, it should read, knowledge and wisdom, and hence we have no apology to offer for repeating the facts and conditions which point out the sources and causes of the world's woes. The wisdom of Solomon urges man to acquire knowledge, for he knew that men's follies, errors, sins, and all their fearful consequences are the offspring of human perversity. And this is ignorance of the divine truths and principles which make for righteousness. In the present evil world it is a continual heart-breaking battle wherein the strongest wins. In the kingdom of righteousness for which we hope and pray, there shall prevail and be universal, the rule of love, justice, and equity.

The Competitive Handicap

BY N. C. CRITCHER.

THERE SEEMS to be an awakening in the world, to some limited extent, to a consciousness of the evils of the competitive system, from the demoralizing and degenerating effects of which the whole humanity is suffering. In a recent article Walter Crane, the well-known socialistic artist, says, "The competitive and wasteful struggle for existence under capitalism is illustrated in the lives of artists, and in our art exhibition system, just as it is illustrated everywhere else. Human life becomes a vast handicapped race, and so it must be until *economic necessity* again changes the system under which we live. * * * A profit grinding system must of necessity be against the production of the best in all ways."

This, of course, will be attributed by many to his socialistic tendencies, and no doubt his perception of the effect of competition upon his own field of work has been the cause of his development in this direction. When the "shoe pinches," we become alive to the cause of the pain, and until humanity has suffered to its full capacity, it will probably never discover the reason of its discomfiture. Singularly enough, the church lingers far behind the world in its insight into the cause of the sufferings of the people. Its one-sided way of considering everything from what is supposed to be the spiritual side, disassociated from the purely natural and material every-day life, is the cause of this.

Not until it is understood that life is to be considered as a whole, and that the natural, material side is the pediment and basis of the spiritual, without which it could not exist, will the world awaken fully to the remedy for the disease. And when this is understood there will be no difficulty in realizing that interdependence is the divine law of being, and that this inhuman competition, where every man's hand is against his neighbor, is equally destructive to the victor and the vanquished. This does not by any means imply equality, but equity in the distribution of the goods of life. As "one star differeth from another in glory," so the human race differs in gifts and possibilities, and some will always excel in development; but when equitable distribution prevails, all will enjoy the fruit of their labor, and all will find that joy in life which harmony produces.

Health and Hygiene

Dr. J. Augustus Weimar

PROGRESSIVE MEDICAL THOUGHT

From the Writings of Doctor
Hensel, a Modern Alchemist

DOCTOR HENSEL may be classed as a modern alchemist. He is the founder of a new school of medicine, the Transmutation school, at Hermsdorf unterem Kynast, Germany. In his writings he does not use the term "alchemy," but thoroughly believes and advocates its principles. He avoids the term, he says, because it is so much misunderstood. He says we live by means of a chemical process of combustion, our bodily substance uniting with the air which we inhale, and yielding the products of combustion which we breathe; the chemical action exactly corresponding to that which we find in the case of a burning candle or a lamp fed with oil. The following are paragraphs from his writings:

"Today, medicine as taught in medical colleges is no further advanced than it was in the time of barber Jenner, who in the year 1770, before the so called seventy odd elements of Nature and the forces of mind were known, studied surgery and pharmacy in London. Jenner, while engaged in compounding the apothecary's drug called *theriaca* (one of the various opium preparations), learned that it had been invented by king Mithridates VI, 'the Great King' of Pontus, who, being of a suspicious turn of mind, and living in constant dread of being poisoned, sought to counteract any attempts which might be made against his life, by systematically inuring himself to poison, and so compounded the *theriaca*. While Jenner was earning his bread and butter in Berkeley by bleeding, by applying leeches, and by cupping, a peasant woman told him another story. She said to him, 'Milking cows which have cowpox on the udder, is a good thing to prevent one from taking smallpox. My dairy wenches have an eruption after such milking, but they never have the smallpox.' These two stories suggested to Jenner the remarkable medical system of inoculating with vaccine, a poison, and today the majority of medical men follow in his footsteps. They, being as ignorant as barber Jenner, of the genuine chemical science, are worthy followers of a worthy leader. Humanity is to be made healthy by inoculation with putrefying substance! Has not the time surely come when the sickly art of medicine should be 'inoculated' with some new, healthy blood?

"The blinder the medical men are, the more instruments do they bring with them to the sick-bed. They are armed with a stethoscope, to hear with; a plessimeter, to tap with; a thermometer, to measure the heat of the body; a sphygmograph, to ascertain the character of the heart's or any artery's force, rate, and variation; a probe forceps; ear and eye mirrors; a laryngoscope, to inspect the mouth, jaw, larynx or organ of voice, and nostrils; a catheter, to introduce into passages; bougies, for dilating canals; a microscope, to assist vision in ascertaining minute objects; a galvanic apparatus, to produce continuous electric currents;

syringes, and a chest of re-agents. What is the result? Often more injury than good.

"Poisonous drugs, emotions, passions, worry, etc., occupy the first place among the factors causing disease, and we must not evade the consideration of them; but we shall find that their action also, amounts to an electro-magnetic process and change for the worse. This accounts for the increase of all sorts of diseases, and the great percentage of short lives, and the colossal magnitude of death-rates.

"According to the method of teaching which has hitherto prevailed in medical colleges, the body and brain of man are regarded as consisting of so many different organs and functions, making it very complicated, for which a lifetime of study is needed; but viewing man from a genuine chemical standpoint, we are enabled to trace in the entire human organism a gratifying and complete unity.

"A clock placed before us in fragments of damaged wheels, cylinders, cogs and springs, is no longer recognisable as a time piece, but is merely an unintelligible heap of ruins. In the same manner, the dissection of the body into separate parts is not calculated to promote the explanation of the functions or activities of the brain and body; on the contrary, a thousand artificial conundrums are placed before us instead of a unity of purpose. We can never hope to render the human functions intelligible by separating the organism into various distinct parts and pieces. Never, never, will we learn the wonderful workings of the vital organism in that manner!

"Medical men, in general, have proceeded and are proceeding from a wrong hypothesis, consequently they arrive at false conclusions. We must, if we are to arrive at a right understanding of a situation, place ourselves at its central point, and not at the circumference, and, keeping the center ever in view, observe what ways lead from it and whither they lead.

"Galen, one of the Greek teachers of medicine, commenced with the skeleton or scaffolding of bones before his pupils, a method which we need not wonder at, for Galen's father was an architect and so required a 'scaffolding' for every structure. But man is a vital structure, and not merely a physical or material one. So called medical science has not even now, eighteen hundred years after Galen, advanced any further than his method; this might afford occasion for wonder, were it not notorious how difficult it is to efface wrong views which have been held for centuries, and to place the genuine truths in their stead.

"Physicians should not go to the charnel-house or dissecting-room for enlightenment as to the constituents of our vital organism. We should, on the contrary, proceed from the mobile blood and nerve substance, that substance which both lays the foundation and provides the form. For the life of man is in the blood and nerve forces, and not in the skeleton or scaffolding of the bones. These two substances, the blood and nerve essences, are the foundation and form of our brains and bodies; they are in unsuspected agreement, and serve to support the view that all our men-

tal and bodily parts have their origin in one common universal fundamental substance, with its eternal two states or qualities—mind and matter.

"To understand our organism, we must take the blood and nervous systems as our basis, and we may then construct the system of descriptive anatomy which is now of so complicated a nature. Man unfolds or grows from an impregnated *vitellus*, from within an egg.

"The development of an egg fully corresponds with that of the brain of man into the blood and nervous system. Even in its matured form, the brain resembles a much furrowed egg-yolk, but one which has sent out a stalk or stem, the spinal cord, from which issue numerous ramifications which in part grow together again, and again separate, as, for instance, the heart and nerve plexuses, ganglia or bunches of nerves. These ganglia are like little brains or relay-stations, and the arteries and capillaries like rivers and fountains; they confirm the fact that all the additions, the various organs and parts, are merely continuations, the offshoots, the radii, of the substance of which the great brain-egg is composed.

"In the human egg, when it is hatched, we have the crawling egg, which we call the child. It knocks its skull often against the floor, but the stem which has issued from it (the spinal column), with its branches (arms and thighs), gradually becomes so strong that it supports the brain-egg upright, and secures it from tumbles.

"If we are desirous to preserve our vital organism in as good condition as possible, we must deviate from the anatomical teaching of today, which proceeds upon the same lines as did the teaching of hundreds of years ago. A true knowledge of our anatomical structure and physiological functions cannot be as well attained by dividing the subject into four or five primary parts, for study in different academic terms, as by treating it as one comprehensive unity, and viewing it from a genuine chemical standpoint. The study of morbid anatomy, medico-chirurgical (surgical) anatomy, general anatomy, topographical anatomy, and finally, descriptive anatomy, will not teach you anything of the vital organism. It is only a vital organism as long as the brain and the heart maintain their electro-magnetic action.

"Only by treating the vital organism as one comprehensive unity, is it possible to render the basis of the healing art a common possession, by diffusing knowledge of the origin of diseases, and of the methods of their prevention; rendering everyone, in the most important matters, independent and free from fear and prejudice; showing him what dangers and what erroneous paths are to be shunned; and leading him in the way to participate in the highest degree of human felicity."

Experiments of Dr. Schule

WHETHER TO SLEEP immediately after taking food is good or bad, is a question which many ask. That such a practice may do harm, in some cases, seems evident from experience. Dr. Schule of Freiburg, Switzerland, says:

"My experiments and observations have been that,

when sleep follows a meal, with people troubled with acidity, flatulence, etc., the movements or functions of the stomach are less active, and acidity of the gastric juice is increased. Sleep on a full stomach is therefore in such constitutions or individuals, unfavorable to digestion. On the other hand, merely to lie down or to rest in a horizontal position stimulates the motive action of the stomach, without increasing the acidity of the gastric juice."

The result of Dr. Schule's experiments is, that one bothered with acidity, flatulence, etc., should lie down after a meal, but not fall asleep, more especially if the stomach is dilated and its juices excessively acid. People troubled with acidity, therefore, should, above all, avoid sleeping after meals; and yet such people, according to our observation, often feel drowsy after eating. In order to avoid drowsiness, neither take a supine position nor read after meals, but get in some restful position and in conversation with some one on cheerful subjects.

The moral of Dr. Schule's experiments seems to us to be: Let each person find out for himself which is best, rest or sleep after meals.

The Medical Virtues of Hot Water

HOT WATER has far more medicinal virtue than many believe or know. But it is like everything else man may indulge in, he goes to either one extreme or the other. Some do not drink it at all, because perhaps, it is so easily procured, and therefore they think it valueless; while others drink it at every meal, several times a day, "the more the better." But a little common sense and observation will show that too much, and a too frequent use make the throat and the stomach like the washerwoman's hands—flabby and shriveled, and consequently exceedingly tender and effeminated, and thus ready for all sorts of ailments and diseases. The same is true concerning too much and too hot coffee and tea, or any hot food too frequently indulged in.

The normal, that is, the common sense uses of hot water are manifold. For example, hot water applications will speedily relieve and cure, (1) congestion of the lungs; (2) sore throat; (3) rheumatism. True, the proper facilities must be on hand, and then rightfully, promptly, thoroughly, and persistently applied. No cold draft dare have excess to the apartment where it is administered. (4) Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck. (5) A towel folded several times and dipped in hot water and wrung out so that it will not drip, and then applied around the neck, with a dry bandage over the wet, will cure croup. (6) A cup of hot water half an hour before bedtime is helpful in constipation. (7) A glass of hot water taken just after rising, a half hour before breakfast, has cured many cases of indigestion. (8) Very hot water externally applied will stop dangerous bleeding.

The Woodpecker's Fate

The Robin—Why, it's very sudden. What did he die of?

The Jay—Of jealousy and despondency. He was over by the new steel bridge on Monday and heard a pneumatic riveter at work.—*Puck*.

Topics of Interest & Importance

THERE IS NOTHING really attractive in modern science to the reasoning mind. It offers no reward to faithful endeavor. It pictures no goal of progress. It guarantees no stability to the operation of law. It makes the universe a mere evanescence, a transient thing, a fleeting shadow. Koreshanity, on the other hand, contemplates a universe that is eternal, in which the goal of life is the being and power and life of the Creator himself. The life of the universe is without beginning and without end. Therefore eternal life is guaranteed, and the divine Being offers that life as the ultimate reward of all progress. Koreshan Science declares that all law is eternal and immutable, and that it utterly sets at naught all claims, and every theory that the universe began through some fortuitous concourse of atoms, as well as the idea that creation will cease to be, through some untoward and unlooked-for disaster. There can be no brighter picture than that portrayed by Koreshanity, as to the future of the world of human life and activity.

THE SPRING FESTIVAL AT ESTERO

**A Day For Fellowship,
Culture & Refinement**

BY THE EDITOR.

PERHAPS THE Spring Festival, celebrated April Tenth in honor of the Pre-Eminent of the Koreshan Unity, VICTORIA GRATIA, was the most successful in every way, of any similar undertaking by her people. It seemed to many that it was the most enjoyable. There was a nearer approach to a realization of the purpose of its celebration, envincing progress made in the minds and hearts of the Koreshans.

Religion is the strongest, deepest, and most permanent bond of unity known to the human race. The ideal devotion is found in religion. No love of home or country can ever equal that of the genuine love of the Almighty spirit of truth. The genuine religion inspires and cultivates all that is high and noble, pure and refined. Incentive to service is greatest when springing from a pure love of the neighbor in whom the truth finds welcome. The subjects of the greatest masterpieces of art in this dispensation, are those of the life of the Messiah of the age; and literature abounds in poetic imagery which reflects and expresses the conception of God in man.

The central thought in the Festivals celebrated by the Koreshan people, is that of the humanity of Deity, expressed in Father-Motherhood, not in some distant or intangible sphere, but in the world of human life and activity. They are days of fellowship, culture, and refinement, constituting climaxes for the expression of the beautiful and artistic. They are designed to be days from which spring fresh impulses in the path of our progress. The season of preparation for the celebrations manifest a depth of devotion seldom seen in the history of human development.

The exercises and entertainments are intensely educative; and the Festivals will assume, as the years go by, greater and greater importance and splendor, until the nation and the world will look to them for the unfoldment of newer forms of beauty and power. For it is here and by means of the spirit of these Festivals, that the drama will reach the climax of usefulness. The stage will be elevated through the powerful and purifying spirit of Koreshanity; for the higher loves and emotions, the higher art forms of expression, will supplant the sordid loves and attractions of mortality.

Here in the Southland, under tropical skies and amid tropical scenery by the sea, opportunity for magnificent display is unexcelled. It is here where, undisturbed by the noise of the modern city, and the mad clamor for inglorious wealth, that the heart is free to enjoy and anticipate the things present and future, that spring from heroic endeavor.

The program will enable the reader to follow the order of the exercises of the day, including the impressive ceremonies at the Art Hall, where the Pre-Eminent's Annual Edict (published in the first Department), and the Oration by KORESH, profoundly impressed and inspired the hearts of the people. The Evening Entertainment, designated as the Aquarian Carnival, surpassed in splendor all previous entertainments at Estero. The amphitheater was by the riverside; the stage was the landing at the river entrance to Estero Park. The landscape embraced terraces rising from the riverside; and the whole scenery, with natural foliage and artistic decorations, was at once beautiful and imposing in the brilliant lights provided for illumination. And while all these were strikingly real and artistic, there were dreamland reflections in the placid stream, where fantasies and fairies held high carnival in gorgeous display in the rippling water.

Music, recitations, and songs, enjoyable to all present, including many visitors from surrounding towns, interspersed the magnificent Floats which were the main attractions of the evening. Large barges were employed, and they each served uniquely the double purpose of float and temporary stage. Noteworthy were "The Bees in Flowerland," where eight girls in pretty costumes representing bees and flowers, appeared in a fairy-like performance above the water. In another float there was a representation of a massive stone portico. About the imposing columns stood living statuary representing science, commerce, art, literature, manufacture, agriculture, justice, and judgment. "The Heralds of the Holy City," was an impressive scene, and the Grecian Dancing Girls paid a beautiful and graceful tribute to Terpsichore.

The Spring Festival Program

April 10, 1908. A. K. 68

MORNING PROGRAM.—1. Song Greeting to VICTORIA GRATIA, by the School Children. 2. Escort to Dining-room, by Mayor and Aldermen. 3. Salutation by the School, (Composed by Eunice Hussey and Rosalea McCready). 4. Greeting, by Mayor Hunt. 5. Music by Orchestra during Breakfast. 6. Assembly of the Ko-

reshan Ecclesia, Art Hall, 11 a.m. 7. Lunar Precessional. 8. "Gloria in Excelsis," Mozart, by the Band. 9. "Italian Hymn," by the Congregation and Band. 10. Voluntary, by the Band. 11. Vocal Solo, "Devotion," Wm. Morgan; Goldie Webster, Accompanist. 12. Imperial Edict, VICTORIA GRATIA KORESH. 13. "Confirmation Hymn," by Congregation. 14. Oration, by KORESH, Prime Counselor. 15. Clarinet Solo, "Cavatina," Verdi, by H. J. Morgan; Lovelle McCreedy, Accompanist. 16. Anthem, "Lift Up Your Heads, O Ye Gates," by Congregation. 17. Recessional, by the Band.

Afternoon Program.—Band Concert in Park, 3:30 p. m. 1. March, "Old Faithful," Abe Holzman. 2. Selection, "Traviata," Verdi. 3. Waltz, "2nd Valse," B. Godard. 4. Overture, "Guy Mannering," H. Bishop. 5. "Egyptian March," Joh. Strauss. 6. Cornet Solo, "Beautiful Home of Paradise," Robert King, by H. B. Boomer and Band. 7. Selection, "Lucrezia Borgia," Donizetti. 8. Comic, "Funeral March of a Marionet," Ch. Gounod. 9. Trombone Solo, "Dearie," Clare Crummer, by Wilton H. Hoyt and Band. 10. Overture, "Martha," Flotow. 11. Galop, "Tally-Ho," J. Bernstein.

Evening Entertainment, 6:45 p. m.—Aquarian Carnival.—1. Overture, "Poet and Peasant," F. von Suppe, by Band. 2. Vocal Solo, "The Languid Man," Wm. Morgan. 3. FLOAT I., "The Bees in Flowerland." 4. Characteristic, "Simplicity," Tobani, by Band. 5. Recitation, "Pied-Piper of Hamelin Town," Roscoe Hussey. 6. Tribute to Terpsichore, by Grecian Dancing Girls. 7. Selection, "Mam'selle Napoleon," Luders, by Band. 8. Vocal Solo, "The Troubadour," Composed and rendered by Wm. Morgan. 9. FLOAT II., "Statuary," representing Science (Aquarius, Water Bearer), Commerce, Art, Literature, Manufacture, Agriculture, Justice, and Judgment. 10. Cornet solo, "The Lost Chord," Sullivan, by H. B. Boomer. 11. FLOAT III., "Joke-Paper Picnic." 12. Overture, "Tancred," Rossini, by Band. 13. FLOAT IV., "Heralds of the Holy City," Accompanied by Song. 14. Processional. 15. "Italian Hymn," Arranged by H. J. Morgan, by Band.

THE SYMBOLISM OF THE CRUCIFIXION

The Scientific Significance of the Tragedy of the Cross

BY OTTO L. FRINCKE.

IT CAN BE set down as a fact that the majority of preachers and teachers of Christianity believe that their own interpretation of Biblical doctrines, prophecies, and narratives is true. After the days of St. Paul, who truly wrote by inspiration from God, there arose from time to time interpreters of Scriptural texts, and all, with their followers, declared what they conceived to be the truth. To name two prominent topics of controversy during the second and third centuries, we merely point out the vehement dispute over the trinity and the person of Jesus Christ. Not one of the disputants could speak with divine authority, nor did such a theologian appear till Swedenborg gave to the world his revelation on "The World of Spirits," and his "Heaven and Hell." In 1870 appeared KORESH, and to him was opened the arcana of the Holy Scriptures, with its genuine science of religion.

The many false creeds and denominations—from the

Roman Catholic to that monumental humbug—christian science, can be traced in their origin to the presumption of the various founders. They imagined they alone knew the truth through their own interpretation. But no religion rests on safe ground when its teachers do not comprehend the Biblical symbolism that is concealed in the visions, allegories, and parables. Lacking a comprehension of the language of symbolism—and the Bible is largely written in it—a religion is mere emotionalism. True religion is scientific, for it is based not on the emotions, nor on faith alone, but can give proof of its truth by the reason and understanding—the intellect.

The Bible is the most scientific of books. No religious teacher can speak with authority, whose mind is without that illuminated insight which sees through and beyond the mere letter of prophetic sayings and apostolic discourses. A testament means a declared last will. The Old and the New Testaments contain the record of God's will. His wisdom and knowledge speak through authors, the men in whom he dwelt. Also through Jesus our Lord, and he was the Christ, God himself.

Jesus frequently employed the parable in preaching to the common people, since he was aware that in no other way could he be understood by the ignorant multitude. But the Lord also spoke for future generations; and he who does not comprehend the symbol and parable, teaches in vain. He cannot preach the truth unless he has the divine wisdom possessed by Jesus in its fulness and power. He must, also, have scientific knowledge, and this he can receive only by divine appointment. In a word, he must be a Messiah, prophet, and priest.

All true knowledge is embraced in the term science, and the man who knows that science thoroughly is a genuine scientific theologian. Science is the truth in any and all domains. What is truth? Pilate asked this of Jesus when he stood before the Roman, bound and a prisoner. Probably Pilate put the question to gain time, for he found no guilt in the Savior, and felt pity for him. The scene is the trial, and the question came when Jesus had declared himself a king (though not of this world) and added: "To this end was I born, * * that I should bear witness unto the truth." (John xviii: 37.)

So stood the Son of God before this Roman proconsul, perhaps soldier, a good natured office-holder, whose solicitude for his position and power overshadowed the sense of justice which actuated him momentarily in dealing with his prisoner. But outside the judgment hall were the Jews, most of them of the highest respectability, howling in blind fury, and demanding the execution of Jesus. While Pilate still hesitated to condemn the innocent Jesus, they threatened to report him as one not friendly to the emperor, Tiberius. Thus intimidated, Pilate gave over the Lord to be crucified. He did it from fear of the emperor and to appease the Jewish mob.

In this farce of a trial we see how the cowardice of the judge and the frenzied hatred of Jewish priests brought about that stupendous tragedy, the crucifixion. It was the first of the three great acts which constituted Christ's sacrifice and atonement. The other two, his resurrection and translation or theocrasis, of necessity followed to finish

that phase of his mission which should culminate in the redemption of man at the end of the Christian age.

The failure of the preachers in Christendom to explain satisfactorily the translation or theocrasis of our Lord, has caused many to turn to atheism. And they fail because of their imperfect knowledge in the higher domain of spirit and matter. Knowing for instance that in the lower domain an atom of iron can be destroyed and become spirit of its kind, we discover in the mental and psychic domain that a body, even the holy body of our Lord, can and did become spirit in his translation. This is the theocrasis, whereby his dissolved person entered the church, and in its ascent joined the invisible consciousness of God.

It ought to be clear now to the reader why we insist on teaching the *science* of religion. Nothing happens by accident when the destiny of the human race is in the balance; and for that reason the crucifixion came to pass, although Jesus could have readily escaped. With a word he could have crushed his enemies. Yet he knew that he had no choice but to die, be buried, resurrected, and to ascend to his place as God the Father. He was and is the Truth and the Life, and here is the answer to Pilate's question.

Fallacy and lies always make for disaster and misery; but the truth as embodied in the Christ creates happiness, joy, and peace. In this the Lord is the Truth and the Life. In his theocrasis he sowed himself as the seed of God. That life and essence of the Deity will come up full ripe in the approaching harvest of the age. For this cause the Elijah is here with the science of the gospel. And in this harvest we will witness the point of the blending or crossing of the divine with the mortal nature. That blending or crossing was symbolically portrayed by the cross on Calvary.

The immaculate conception, our Lord's birth, the crucifixion, and his disappearance in the translation, were according to the eternal operation of law. It had to be, as Jesus often told his Disciples, for the salvation of mankind. He did not dwell on the scientific aspect of the truth he represented. Not once did he explain a physical, mental, or psychic law, though he understood their mode of operation. This he proved repeatedly by manifesting his power over death, sickness, and the forces of Nature.

But it was not his mission to lecture on cosmogony, the human anatomy, the wonders of the brain, and how mind is generated; nor on the law of transmutation, which is universal and operative in all domains of observable phenomena. The Christ taught divine wisdom, as manifested in love to God and the neighbor. He taught the highest and most sacred precepts concerning man's conduct in this natural life, that he might know how to be worthy to inherit the immortal life. All of the foregoing is taught in Koreshanity, with the *science* which reveals the laws of the universe and the processes whereby the Immortal Manhood shall make entrance into the world.

The Mystery of the Ten Tribes

BY N. C. CRITCHER.

THE EFFORT to trace the present location of the lost ten tribes of Israel has occupied the minds of ethnologists and students of both sacred and secular history for many years, without any really satisfactory result. Their speculations, for such is the real character of their investigations, are based upon Biblical prophecy, upon language

in its ethnic relations, and upon symbolism; each adding its quota to the darkness enveloping the subject. Not until the X-ray of Koreshan Science, directed by the great Scientist, with its piercing, because absolutely truthful quality, illuminated the darkness, was there any explanation that could be accepted by a rational mind as conclusive.

The years of labor devoted by Professor Totten to the chronological arrangement of the events of Jewish and Israelitish history have not been entirely wasted, because on that line they are reliable and have value; but not being based upon a knowledge of the laws which govern the progress and development of races and nations, his work is necessarily superficial, and his tracing of the migration of the tribes purely speculative. Nor have the Adventists been more successful, though both theories have many advocates who are satisfied with their conclusions, but when contrasted with the explicit and absolutely flawless chain of evidence given by KORESH in his elucidation of the subject, how feeble and ineffectual are their arguments! It is a matter of the greatest importance, for upon Israel and her fate many wonderful prophetic promises are based, more wonderful and far-reaching in their meaning than can be comprehended without deep and divinely guided investigation.

Beginning with the promise given to Abraham, that through his seed should all the nations of the earth be blessed, and he himself become the father of the Gentiles, the fulfilment of the prophecy is traced step by step to the present time. It may be said that this is not true, that it cannot be proven that Abraham was the progenitor of the races, not Jewish, and it *is* only through the understanding and application of the laws of ethnic infiltration that it can be shown to be the true and only rational method of development. Had the Jews remained faithful to their God, and to the observances and regulations by which they were constituted a peculiar people—God's people, this result would not have been obtained. The rite of circumcision persisted in would have preserved indefinitely the racial type, as it has done in the two tribes in evidence all through the Jewish and Christian dispensations.

But its abandonment, caused by the foreign and conflicting religious element, introduced by the marrying in of women of other races, necessitated by the predominance of the male element produced by that rite, finally led to the complete loss of the distinctive identity of the race. This practise had existed from their earliest historic time, and prevailed extensively during the Egyptian captivity, when we find its most conspicuous leader, Joseph, taking to wife Asenath, the daughter of the High Priest. The final culmination was reached when the ten tribes revolted, and separated themselves from the two tribes, Judah and Benjamin, who still maintained the exercise of the rite. From this time their histories are distinct, and must be so traced. The next step followed inevitably when the ten tribes were taken captive into Assyria between the years 771 to 606, B. C.

The natural tendency of a people whose religious principle was already weakened, was to become one with the conquering race and to ultimately lose their identity. This was the result. They were *eaten up*, appropriated, and completely lost sight of as a nationality. This princi-

ple of appropriation has not been known to be a law, and the clue involved therein has consequently been unrecognized. Israel was "eaten up"—they were appropriated, assimilated, and carried forward by processes of development till the highest degree has been reached in the Teutonic race, of which the German and Anglo-Saxon peoples are the exponents.

Following this line of thought it is easy to see how completely the prophetic promise has been fulfilled, for in the great people resulting from this infiltration and absorption is the "fulness of the Gentiles," and Abraham lives again in the Shepherd, who comes through the line of Joseph, whose sons, Ephraim and Manasseh, are especially represented in America and Great Britain. A more detailed account may be given at some future time, but it is hoped that sufficient light may have been thrown upon a very interesting and important subject to induce readers to investigate for themselves in the Koreshan literature.

The Fountain of Eternal Youth

BY BERTHALDINE, MATRONA.

IT IS AN OPEN SECRET that all the new thought of truth exercising the mentalities of the world today, is the most ancient in the universe, and has its origin in the Ancient of Days, the fountain of eternal youth, now located in Florida.

The world warriors and explorers for centuries have been governed by a keen scent of things to come. When in the order of law Columbus was carried to the isles of the sea, the Lord's inheritance in America, and Ponce de Leon to the coast of Florida, the Lord was in all their moves as the still small voice of truth. He guided them all with his prophetic eye, the spirit of prescience intent upon the discovery of the vitellus of the universe, to which the glandula vitæ, the New Jerusalem of the kingdom should descend. The Lord was in it, though the outward minds of his heralds, but dimly perceived it, even though their strong, warring hands carried both his sword and his cross. The whirligig of time forms a vortex for the revolution of all things, even of thought, its great motor power for the translation of both time and space.

All things are to be made new—not by might nor by power, as the world knows it, "but by my spirit, saith the Lord." Whence comes this spirit? The spirit of the man (the intellectual and affectional potency) that goeth upward, and the spirit of the beast that goeth downward (the animal life of Deity), came from the Ancient of Days once, and will come once again, to be the beginning of years. Where may he be found that the worn and weary of this world may drink anew the cup of his life, freely, for their renewing? Surely all that a man hath will he give for his life—ah, that I might find him! Him of whom Moses and the prophets did write, the stars foretell, and whose presence the Sign of the Son of man ever heralds from age to age!

He is not far from every man who would seek and find him. Only the benighted, the emissaries of false doctrines, science, and life, relegate him to the sun, or the moon, or the interminably distant stars. His true lovers, ever dependent on the sure word of promise and prophecy, look for him to come only from whither he prayed to go, when he

poured out his soul unto death, even the death of his life-saving cross with our own sinful humanity.

Humanity was the field of the cloth of gold, reflected from beneath as the starry heavens above, in which the Word, his flesh transmuted to spiritual dynamis, was sown. From no other field will his manly presence come; in no other field is his spiritual ripening of divine human power so desperately needed.

To accomplish both the sowing and the reaping of his living Word, at the end of the Jewish age and the beginning of the Christian, the great moral and intellectual motor power of the world formed for his uses a human battery of twelve cellular or receptive men, of love capacity sufficient to make them good carriers of his gospel of divine wisdom, philosophy, and truth, to all the prepared receptive peoples. The Gentiles embodying the spiritual forces of lost Israel, truth hungry and alert for progressive evolution, became the battle-ground of truth from the Lord, and fallacy from the unregenerate earth beneath.

Since then the veritable ego of the Lord, enthroned in the elect servant of the Most High, has been shaping the destinies of all races according to his will concerning them, declared by the angels of his covenants to be, "Peace on earth; good will to men." "Verily thou art a God that hideth thyself, O Lord God of Israel, the Savior!" The secret of the Lord is with them that fear him, with them that call upon his name, when he cometh to rule the earth in righteousness.

This fear of the Lord is engendered by the knowledge imparted concerning him by Moses and the prophets, who wrote of him, and declared his every known name and future abode. This fear is dispelled by its translation to the perfect love, awakened by the science of the law of his being, mortal and immortal, and its coalescence with life eternal in the heavens of that mind which was, in Christ Jesus, to reconcile this present evil world to himself.

The world seeketh a sign of his appearing and kingdom. Its fools try to penetrate the physical atmosphere with the visual energies of their mortal bodies, and their telescopic lenses. They delve in mines for the gold that curses all flesh with its fallacious using. They rend the rocks for the tales of the ages of unrevealed mystery, and perish crying for the light. Wisdom cometh from God the Lord only. Why do men seek the living among the dead in sin? The living God has eternal life and is consciously dwelling with men, oftentimes in mortal tents and tabernacles, as the prophet and priest of men in mortality. He recognizes no Temple but the immortal humanity, from which he derives his power of holy seed, to die and live again, bringing his sheaves with him.

Now in the end of the Christian era, and true to the law and the prophets, the Almighty Warrior, the all-conquering Hero of the Christian age, dons the name of Cyrus, the Shepherd and Stone of Israel, the Rising Sun in the flesh, of whom the prophet did write as the almighty new name of God to be made Holy.

The universal need of the world is one great universal government founded upon the principles and laws of universal economy. Koreshan Universology is the science of the universe, and will fulfil the universal hope for universal peace and happiness.—THE EDITOR.

For the Younger Minds

Marguerite Borden

THE ARCHITECTURE OF THE FUTURE

TO SAIL INTO New York harbor in the evening is to witness a spectacle not easily forgotten. If there is moonlight so much the better, for it enables one to distinguish the outlines of hundreds of moving crafts of all descriptions, from tug boats to great ocean liners. Red, green, and white lights shine weirdly forth from the myriad boats as they glide about, each laden with the products of commerce or its freight of human souls.

From either shore thousands of lights greet the beholder. It is as though the very stars had been snatched from their places on high, and massed together in earth to form one grand illumination. Coney Island is especially conspicuous, as its buildings are outlined with electric light bulbs. Great electric signs like that of "Butterick" and others, show where prominent firms are located. But when these lights are dimmed and at last supplanted by daybreak, what a sad change! Instead of a brilliant dreamland, we see vessels dingy and black, leaving behind them long trails of smoke, and hurrying in all directions as though pursued by some evil genius.

Grimy skyscrapers, like innumerable towers of Babel, rise to meet the blue above, which is almost obscured by the intervening smoke. The height of these buildings was aptly expressed by a stranger from the country, who gazed up at them for the first time. "My goodness!" she exclaimed. "They look as though they need hinges so that they can bend down when the moon goes by!" One would think there was not room enough on God's broad earth for all the inhabitants, that they must erect their dwellings in this wise—tier upon tier, like a child building his corn-cob playhouse—cob upon cob. Such architecture is abominable and unnecessary, but men have patterned their abodes after the hideous images their minds have created, and until their minds conceive of superior architectural forms, so long will these monstrosities endure.

Much modern labor-saving machinery is so expensive on account of its patents that the ordinary man cannot afford its purchase. It is owned by companies who have gradually gained control of mills, factories, workshops, importation, and exportation, until they practically possess all the traffic and commerce of the country.

The masses groan in their slavery, from which they at present appear to anticipate no escape. To bring them permanent relief would require an entire change of government. That President Roosevelt has done all in his power to fill his position conscientiously, and guard his people from the wholesale onslaught of the corporations as far as he was permitted, cannot be denied. But there is no doubt that there have been men occupying governmental positions whose corruption and dishonesty were a disgrace to their office.

If the government contained only men of integrity, and if it had under its management all the railroads, shipping, produce, and manufacture of the country,

it would be impossible for a few individuals to monopolize the wealth belonging to their fellow-beings. If men were hired by a government whose interest was the people's interest, then each man—instead of being paid in coin equal to about half the price of his industry—would receive a labor-check equivalent to the amount of his labor, and with this check he could purchase whatever necessity or luxury he and his family required. Such a condition, however, can only be wrought by a change in the heart of man. Nothing short of the divine baptism promised so long ago, will bring order out of chaos, and establish a system sufficiently righteous to create a perfect government. This must and will surely take place. A world of sin cannot endure forever.

In the future, equity will so assert itself that stone, marble, and all ornamental building material can be used to construct edifices for both private and public use. The secrets of transmutation will be rediscovered, and gold will be produced in such quantities that it may be utilized for the adornment of streets, parks, and homes.

There is coming a general revolution in the affairs of men, which will be accompanied by a cataclysm in the physical world that will no doubt unearth vast quantities of marble and precious stones, hitherto hidden and preserved to beautify God's kingdom. Lakes, rivers, and oceans will be navigated by ships whose wonderful designs will grace the waters whereon they are launched. All mechanical devices will be so skillfully perfected that loss of life from these sources will be impossible. The elevated tracks, the dangerous weapons of warfare, and that thundering black monster, the locomotive, will be relegated into oblivion, and will be remembered only as the accompaniments of a barbarous age. Aerial navigation will be one of the principal modes of travel, and the floating palaces of our fairy tales may not be myths after all. As a beautiful Grecian temple surpasses the mean framework of a peasant's hut, so the purity and grandeur of the architecture to come will surpass the black, uncouth architectural giants of today.

The Tallest Grass in the World

AS OUR TRAVELERS proceeded up stream, they were occasionally compelled to pass through tracts covered with a species of jungle-grass called "dab-grass," which not only reached above the heads of the tallest of the party, but would have done so had they been giants. Goliath or the Cyclops might either of them have stood on tiptoe in a field of this grass without being able to look over its tops.

The botanist was curious enough to measure some stalks of this gigantic grass, and found them full fourteen feet in height, and as thick as a man's finger near the roots. Of course, no animal except a giraffe could raise its head over the tops of such grass as this; but there are no giraffes in this part of the world, these long-necked creatures being confined to the continent of Africa. Wild elephants, however, are found here; and the largest of them can hide him-

self in the midst of this tall sward as easily as a mouse would hide in an English meadow.

But there are other animals that make their lair in the dab-grass. It is a favorite haunt, both of the tiger and the Indian lion; and it was not without feelings of fear that our botanical travelers threaded their way amidst its tall, cane-like culms. You will be ready to admit that the dab-grass is a tall grass. But it is far from being the tallest in the world, or in the East Indies either. What do you think of a grass nearly five times as tall? And yet in that same country such a grass exists. Yes, there is a species of "panic-grass" which actually grows to a height of fifty feet, with a culm not thicker than an ordinary goose-quill. This singular species is, however, a climbing plant, growing up amidst the trees of the forest, supported by their branches, and almost reaching to their tops.

This panic grass you will no doubt fancy must be the tallest grass in the world. But no. Prepare yourself to hear that there is still another kind, not only taller than this, but one that grows to the prodigious height of 100 feet. You will guess what sort I am about to name. It could be no other than the giant bamboo. That is the tallest grass in the world. You know the bamboo as a "cane;" but for all that it is a true grass, belonging to the natural order of grasses, the chief difference between it and many others of the same order being its more gigantic dimensions.

I may safely assert that in all the vegetable kingdom there is no species or form so valuable to the human race as the grasses. Among all civilized nations bread is reckoned as the food of primary importance, so much so as to have obtained the appellation of "the staff of life;" and nearly every bread is the production of a grass. Wheat, barley, oats, maize, and rice are all grasses; and so, too, is the sugar-cane, so valuable for its luxurious product. It would take up many pages of our little volume to enumerate the various species of grasses that contribute to the necessities and luxuries of mankind; and other pages might be written about species equally available for the purposes of life, but which have not yet been brought into cultivation.

Of all kinds of grasses, however, none possesses greater interest than the bamboo. Although not the most useful as an article of food, this noble plant serves a greater number of purposes in the economy of human life than perhaps any other vegetable in existence. What the palm tree of many species is to the native of South America or tropical Africa, such is the bamboo to the inhabitants of Southern Asia and its islands. It is doubtful whether Nature has conferred upon these people any greater boon than this noble plant, the light and graceful culms of which are applied by them to a multitude of useful purposes. Indeed, so numerous are the uses made of the bamboo, that it would be an elaborate work even to make out a list of them. A few of the purposes to which it is applied will enable you to judge of the valuable nature of this princely grass.

The young shoots of some kinds are cut when tender, and eaten like asparagus. The full grown stems while green form elegant cases, exhaling a perpetual moisture, and capable of transporting fresh flowers for hundreds of miles. When ripe and hard, they are converted into bows, arrows, and quivers, lance-shafts, the masts of vessels, walking sticks, the poles of palanquins, the floors and sup-

porters of bridges, and a variety of similar purposes. In a growing state the strong kinds are formed into stockades, which are unpenetrable to anything but regular infantry or artillery. Bruised and crushed in water, the leaves and stems form Chinese paper, the finer qualities of which are only improved by a mixture of raw cotton and by more careful pounding.

For building purposes the bamboo is still more important. In many parts of India the framework of the houses of the natives is chiefly composed of this material. In the flooring, whole stems, four or five inches in diameter, are laid close to each other, and across these, laths of split bamboo, about an inch wide, are fastened down by filaments of rattan cane. The sides of the houses are closed in by bamboos, opened and rendered flat by splitting or notching the circular joints on the outside, chipping away the corresponding divisions within, and laying it in the sun to dry, pressed down with weights. Whole bamboos often form the upright timbers, and the house is generally roofed in with a thatch of narrow split bamboos, six feet long, placed in regular layers, each reaching within two feet of the extremity of that beneath it, by which a treble covering is formed.

Such are a few of the uses of the bamboo; and these are probably not more than one-tenth of the purposes to which this valuable cane is applied by the natives of India. The quickness with which the bamboo can be cut and fashioned to any purpose is not the least remarkable of its properties. Hooker, one of the most distinguished of English botanists, relates that a complete furnished house of bamboo, containing chairs and a table, was erected by his six attendants in the space of one hour!

Of the bamboos there are many species,—perhaps fifty in all; some of them natives of Africa and South America, but the greater number belonging to Southern Asia, which is the true home of these gigantic grasses. The species differ in many respects from each other, some of them being thick and strong, while others are light, slender, and elastic. In nothing do the different species vary more than in size. They are found growing of all sizes, from the dwarf bamboo, as slender as a wheat-stalk, and only two feet high, to the *Bambusa maxima*, as thick as a man's body, and towering to the height of a hundred feet.—*Selected.*

DO IT NOW

BY NIXON WATERMAN, IN "SUCCESS."

IF YOU'VE found a task worth doing,
Do it now.

In delay there's danger brewing,
Do it now.

Don't be a by-an-byer
And a sluggish patience tryer;
If there's aught you would acquire,
Do it now.

If you'd earn a prize worth owning,
Do it now.

Drop all waiting and postponing,
Do it now.

Say, "I will!" and then stick to it,
Choose your purpose and pursue it,
There's but one right way to do it,
Do it now.

All we have is just this minute,
Do it now.

Find your duty and begin it,
Do it now.

Surely you're not always going
To be "a going-to-be," and knowing
You must sometime make a showing,
Do it now.



In The Editorial Perspective.

THE EDITOR.



THE AMERICAN OLIGARCHY

FOUNDED as the government of a free people, the American nation came into existence through hardship and sacrifice. The early patriots dreamed of liberty and desired to realize it. It was not enough to be merely free from a European power; they sought to make it impossible to place the American people in bondage. They did not foresee the dangers of accumulated wealth. They did not know that the genius of invention would so accelerate the forces of human activity as to permit a few men to amass the wealth of the nation and rule the millions of its citizens. The form of the American Government has been perpetuated from the time of its founding until now. But the Government is not now of the people, for the people, and by the people. The power of the people has been taken from them by a comparatively few men, who constitute the "power behind the throne." The people are controlled mainly through the avenues of industry and commerce, wherein they have more or less directly to do with the corporate powers. The recent speech of Senator LaFollette, against the Aldrich bill, should go far to awaken the American people to the conditions under which they exist. The Senator affirms that sixteen men, inclusive of Rockefeller and Morgan, head a powerful and gigantic American oligarchy which governs the American people. Incidentally he named eighty-four other capitalists representative of nearly all the wealth of the nation. In total, one hundred men determine not only what laws may or may not be passed in the legislatures and Congress, but they manipulate industrial and commercial affairs in their own interests, against the interests of the people. President Roosevelt has had the courage and manhood to stand up against the power of the American oligarchy in defense of the American citizenship and progress.

The Cry For the New

PROBABLY never before in the history of the world has there been as much effort put forth in the direction of the discovery of something new, as now. There is a demand for radical change. The breaking away from old beliefs and traditions is more noticeable than ever before. There is a reason for this. The old conceptions do not satisfy the progressive mind. Developing characters demand the light of the mind, just as growing plants demand the light of the sun. There is an awakening to greater possibilities, and millions of people are ready to welcome the world's spring-time of thought and life. It is in the purpose of Destiny to meet the world's cry for the new. The supply of mental force is available; the newest and the greatest in the realms of thought have been discovered, and the doctrines of life revealed. Koreshanity is the answer to the longing for new light, just as the sun responds to the demands of Nature for his vital streams of physical lumen. Nothing advocated in the world today is comparable with it. Every other system is in contrast with it, as darkness

is in contrast with light. Koreshanity is both the law and the gospel of life. All the seers of the ages have looked forward to the conditions Koreshan Universology is destined to produce, even to the fulfilment of the "Desire of all nations."

The Fourth Dimension Problem

GEOMETRY as known to the world today shows conclusively from its basis and by its processes, that objects in space possess three dimensions—length, breadth, and thickness. A moving point generates a line, which is supposed to have length but not breadth. A moving line generates a surface, which has length and breadth but no thickness. A moving surface generates a solid, possessing the so called three dimensions. The possibility of the existence of a fourth dimension is conceived by many minds, and the subject has given rise to much discussion. The fourth dimension is thought by some to be of some transcendental character; by others, the dimension of a spiritual counterpart of an object. Ordinarily, conceptions of the fourth dimension are reached by way of absurdity—that of imagining the thoughts of inhabitants of worlds of one and two dimensions. It seems ridiculous for a mathematician to contemplate such impossible things. A writer in a recent number of the *Scientific American*, while approaching the subject in the usual manner, nevertheless comes very near the point—yet misses it. He holds that, according to his view, if one should pass into the fourth dimension he would pass out of the visible world; that even his slightest movement in the direction of the fourth dimension would put him out of three-dimensional space. In reality, according to the Koreshan view, material objects, while possessing so called three dimensions, nevertheless possess but one kind of dimension, that being extension in space, there being no difference, *per se*, between length, breadth, and thickness. The fourth dimension is a dimension of another character, and is referable to the *timic aspect* of the existence of an object. However, specifically, the fourth dimension of matter exists in the atomic states of materialization and dematerialization—at the points of beginning and ending of a material form.

The True Paternalism

GOVERNMENTS should not merely preserve order; they should promote the legitimate interests of their citizens. Governments should regulate the affairs of the people of the world. Paternalism should characterize the government of every nation. It is noteworthy that the American Government has expended considerable energy since the time of its founding, in favoring and protecting the business of merchants and manufacturers. American industries are said to be protected by the tariff. Industrial institutions have been so fostered by the Government that today the giant trusts flourish and flaunt the flag of tyranny in the faces of the workingmen. With all the building up of American industries, the employee has not been benefited in proportion to the favors received by his employer. The

American nation owes it to the laboring classes within its boundaries and its colonies, to provide against the various contingencies that arise in their service. The paternal hand should be extended to them. No citizen willing and able to work should be without employment. True paternalism could soon transform the nation and abolish numerous grievous wrongs perpetrated upon the helpless employee.

"The Case Against Mars"

THE QUESTION of the habitability of Mars has been the subject of much discussion in scientific circles for many years past. One class of astronomers—such as represented by Schiaparelli, the Italian astronomer, Professor Lowell of the Flagstaff Observatory, and others—stoutly maintain that the markings on the surface of Mars are canals constructed by intelligent beings. The other school of astronomers as stoutly opposes the idea that Mars is inhabited, holding that there are no evidences whatever that men live on that planet or any planet observable in the sky. Professor Harold Jacoby, of the Columbia University, forcibly denies in an article entitled, "The Case Against Mars," in the April *American Magazine*, the verity of numerous statements made by the Lowell school concerning lines alleged to be seen on Mars, holding that the largest photographs ever made of Mars do not exceed three-sixteenths of an inch in diameter. It is true that larger pictures of Mars are published, but they are photographic reproductions of drawings made from views by the "trained eye" of observers whose imagination is made supremely active under the impulse of the idea that Mars is inhabited. Professor Jacoby's article is interesting, as it deals a telling blow against the other side, and furnishes the basis of a "case against Mars." But the arguments constitute a round-about method of showing that Mars is not inhabited. The Koreschan position affords a more direct basis. The apparent diameter of Mars, as presented to the eye at opposition, when it is at its maximum apparent size, does not exceed a quarter of a mile—this, of course, as actually viewed in the hollow globe. A direct demonstration of the earth's concavity thus definitely and forever settles the "case against Mars."

Government Under Politicians

NO THINKING MAN has failed to perceive the character of laws passed by politicians. The processes through which many bills become laws are often such as to preclude the possibility of their justice. The principles of human rights do not constitute, in numerous instances, the basis of legislative enactments. Nine times in ten it is the mere politics, and corrupt politics at that, which is the source of laws that pretend to be for the benefit of the people. The advantages of such laws accrue, not to the masses, but to the classes in whose favor the laws are passed. The secret of many a Congressman's wealth is neither in his salary nor in his income from legitimate business, nor yet from both combined, but from bribes paid by corporate interests. Legislation proceeding from corrupt bodies, in favor of men of wealth, constitutes one of the greatest evils of modern times, because under the administration and enforcement of bad laws. The people are doubly oppressed by predatory wealth; first, by its direct power in the industrial

world, and secondly, its indirect power as exercised through corrupt government. It is generally admitted that the government of the American nation, considered as a whole, is government by corporations, government by newspapers, and government by politicians. It is the duty of the true American citizen to employ every righteous means possible to eradicate the bad elements of government. The force and enthusiasm generated by President Roosevelt in this direction are but suggestive of greater possibilities.

The Army of the Unemployed

WHEN PROSPERITY was promised, there were prophecies made to the effect that the workingmen should not only have full dinner pails, but high wages and comfortable homes. The promised prosperity is said to have arrived, constituting a demonstration of the blessings of the Dingley tariff. Yet the reform element in both the old political parties is forcefully asking for a revision of the tariff; and recently, upon recommendation by the President, measures have been passed by Congress, making employers liable for injuries received by workingmen during service. Despite the vaunted prosperity, in various cities thousands of the unemployed are asking the authorities for employment. Theirs is the cry for bread. It is the voice of hunger and want amid scenes of plenty. There is an army of the destitute, and the fact of its existence is a disgrace to civilization and a severe arraignment of the competitive system. Modern prosperity produces a striking paradox. The army of the unemployed occupies two extremes, two classes between which there is a vast difference, a gulf fixed by modern society. The one class is the poverty-stricken idle; the other class is the luxurious non-producers, the wealthy indolent, the unemployed in the mansions of the millionaires. This wing of the army of the unemployed is maintained by the captains of industry, the burden of activity falling heavily upon those who have regular employment. If there were not so many idly enjoying luxuries they do not earn, a greater number would be comfortably using what they do earn. Peace cannot be long maintained where wanton waste and relentless extravagance counteract the results of the combined efforts of all reformers.

In Bondage Universal

THE LABORER, toiling for wages for a corporation, feels severely his bondage. He conceives that if his environment were different he would be a free man. Various classes cry out for freedom from different conditions of bondage. Millions are conceived to be in bondage to millionaires, who are supposed to be free. Freedom that would benefit the laboring classes alone would be limited indeed. It is not merely the workingman that is in bondage. The captains of industry, the politicians, the grafters, the leaders of the modern world—none of these are free. They are impelled in their various lines of activity by forces irresistible. The millionaires as well as the masses are in bondage to the love of money. The whole creation groans for deliverance. The conditions of hades prevail universally. No genuine freedom exists today. American freedom is only relative, and is for the most part existing in name only. The world awaits a new order of things. The anticipated kingdom of God in earth is to be realized. It alone can bring effective and sweeping deliverance from bondage universal.

Review of Research & Opinion

THE EDITOR.

The Cosmos a Giant Battery

IF THE INTERACTION between the heavens and the earth could be seen with the eye, as it may be perceived intellectually, the conclusion would be inevitable to all minds that the earth is a hollow globe, the whole constituting a giant complex battery, generating all the possible kinds and qualities of electro-magnetism. Subtle substances rapidly flow back and forth between the positive pole, or central sun, and the negative elements in the material shell of the earth; and through such interaction there are manifest to the eye all the various astronomical phenomena, including the luminosity and motion of the sun, moon, planets, and stars.

That the sun and moon generate electric currents in the earth through the alchemical action of their radiations, has been taught in Koreshan Universology for the past thirty-seven years. Modern scientists are acquainted with merely one or two phases of sunlight, not knowing that degrees of radio-activity exist in the solar rays, of such penetrating qualities as to produce distinct effects deep down in the earth's crust. But research on the part of the scientists has led to the disclosure of some facts which startlingly confirm the Koreshan conclusions. The following from the *Youth's Companion*, under the heading of "The Sun, Moon, and Electricity," will be interesting to our readers:

"Recent observations made in the Pic du Midi, in the Pyrenees, confirm the results previously obtained at lower latitudes, which show that both the sun and moon induce a positive electric charge on the earth. The solar charge varies from one to six volts per minute, according to the state of the atmosphere. It is absorbed by clouds and by layers of moist air. The full moon induces positive electric induction analogous to that caused by the sun."

The Location of Hell

THE CHURCH induces fear of a place of future torment in some unknown sphere or world of action. Likewise, heaven is pictured as located in some very distant part of the universe. This is all wrong. It diverts attention from the real conditions of mortality, from which men are to be saved. Both heaven and hell exist in spiritual and natural states, and both are directly related to and contained in the world of human life and mind.

The natural hells constitute the external phases of the "present evil world." The lost are in hell. The Son of man came to save the lost, and sought the lost in the world of humanity. He sought to substitute for the hells of mortality, the kingdom of God in the earth. The glory of the Golden Age is the glory of heaven in the natural world. But hades reigns now, because death obtains. Dr. Dixon, of Chicago, recently discussed the subject of "What and Where is Hell?" And in view of the Koreshan teaching concerning hell, the following extract from his sermon appears striking:

"Yet within a mile of the pulpit from which these words were spoken, infernos fearful as Dante's were in full blast, and

judgments upon sins and sinners more terrible than Michael Angelo's were being executed. In Chicago the smoke of the torment ascends from the dive, the saloon, the drunkard's home, the divorce court, the prison, the gallows, the madhouse, the gambling dens, and the lives of men and women who are burning in the furnace of their own lusts. It may not suit our æsthetic tastes, but our dislike of the situation does not affect the facts."

Explaining Things Away

VARIOUS religious sects are accustomed to selecting sets of Scripture texts which seem to favor their theories, and to arraying them against texts similarly used by others. The effort is to emphasize certain facts and texts, and to explain away those with which their theories are in conflict. Recently, the young Rockefeller, famous for his Sunday school proclivities, explained away the Christ's admonition, that the rich young man should go and sell all he had and give to the poor, by declaring that it meant to give truth to the poor in spirit. Here is another instance of explaining away plain statements in the Gospels:

"A preacher in London is reported to have made the following statement in a recent sermon concerning the New Testament miracle of the loaves and fishes: 'The feeding of the multitude was not a feeding of the body, but a feeding of the soul with the bread of life. It is a beautiful symbol, but the beauty is destroyed and the teaching ruined when you seek to reduce it to the physical plane.'"

A symbol, in order to be such, must have a basis in fact. Jesus was to give to his Disciples the Bread of Life, which was himself, the substance of his body. In symbol he broke bread and poured out wine for them on the evening of the Passover. They ate and drank, showing where the Lord would go when he departed from the natural world. Then he performed the great miracle of imparting himself to them through the operation of the Holy Spirit.

If he could perform such a wonderful thing as that which occurred on the day of Pentecost, it should not be surprising that he could materialize from the spiritual world enough of loaves and fishes to feed five thousand men, women, and children, and have twelve baskets full left over, and thus bring the essences down to the material plane for appropriation, just as the Bread of Life was materialized from heaven and then appropriated by the church.

The Marvels of Conjecture

WHAT WORLDS may be constructed in the imagination! It is in the mind that various absurdities originate, guesses spring into the current of thought, hypotheses take form, and fallacies have birth. And mind is the spring of truth, too—but it is the enlightened, not the darkened mind. The following originated in the mind of a writer:

"The hard crust of mush or any other kind of food should never be eaten. It may taste well, but the crusts never digest. Broken up in chewing and by aid of digestion, the small particles are taken up into the blood and there make trouble. They

irritate, they cut the delicate tissues. Think of a man with his blood stream swimming full of the hard atoms of fried potatoes, fried mush, or pancakes. Think of him as that blood, loaded with such spears, chisels, wedges, file points, hashknives, etc., courses through the tender folds of the brain."

We always had the idea that the gastric juice was a powerful solvent, and that the delicate membranes of the mesentery completely absorbed all digested substances, and excluded every particle not rendered soluble. But what are scientific conclusions alongside the idea that the stomach dumps into the blood unchanged all the usual things reputed to be found in the gastronomical organ of the ostrich?

A Doctrine Taught by Koresh

THE MYSTERY of the departure of Jesus from the natural world was fully revealed by KORESH thirty-seven years ago, and the doctrine then predicated has ever since constituted one of the central themes of the Koreshan Theology. Our readers well know what that is. Jesus was transmuted to spirit in his ascension, and the Holy Spirit was the result of that burning. This truth was new and radical, and is particularly and peculiarly Koreshan. It constitutes one of the keys to the solution of the problems of life. A writer in *Bible Review*, having doubtless some knowledge of the Koreshan doctrines, contributes an article entitled "The Gospel of the Kingdom." Whether it is an effort to imitate or appropriate Koreshan doctrines does not clearly appear. The following is an extract from the article referred to:

"Referring to the flesh, the Master said, 'the flesh profiteth nothing: the words I speak unto you, they are spirit, and they are life.' It must be evident, then, that it was his body when transformed into spirit which would be the life of his disciples and of the world—that vital, everlasting principle, the germ of immortality, which would enable his people at the last day to be raised into life everlasting. As we have learned that 'God is a consuming fire,' and as flesh cannot approach unto God and live, the only logical conclusion is, the body of Christ was transmuted into spirit, and this spirit of Christ was sent to his Apostles which they received at Pentecost, and which enabled them to speak in various tongues, and bring all things to remembrance which the Master had taught them."

Expression in Art

NO MAN can be a writer without ability to express thought, no matter how excellent a penman he may be. The masters in literature are those who have shaped ideas and fittingly clothed them with words. A mere painter is not an artist; for an artist is one who is able to form mental pictures and transfer them to the canvas in appropriate shades or colors. Genuine art, like genuine literature, is expressive of the verities of refined conception and consciousness. Works of art and literature are veritable creations, in which the very essences of civilization, embodied in the masters, find expression. The following is a choice paragraph by Amelia von Ende, who wrote recently in the *Sketch Book* concerning the work of Leon Dabo:

"For art is not limited to the world of facts calling for the scroll of recording historian. Music roams in regions abstract and intangible; it speaks where speech fails. Poetry, too, has

opened vistas into works far beneath the surface of material phenomena. There is no reason why the brush of the painter and the chisel of the sculptor should not attempt as much, working from within outward and giving visual expression to impressions received by the senses and spiritualized by the soul, to mind-flashes, moods. Of course, there is no standard of comparison, no palpable reality which will convey to the spectator the incontrovertible conviction that the image is true. There the personal element comes in, the faculty of following the artist into the recesses of his consciousness and getting a glimpse of the fleeting vision which became creative in his soul and was embodied in his work. Such art, deeply rooted in inner consciousness and appealing to inner consciousness, defies technical analysis and professional classification, and can be approached only synthetically, acknowledging the inseparable unity of creator and creation."

The Hell of War

THERE ARE things as bad as war, and as much as war need to be abolished. But war seems the most terrible, for the most part, because numerous horrors may occur in a short space of time; besides, the conflicts of war are between men and men. Ere long the uses of war will pass, and the wholesale slaughter of human beings will cease. That time will be when the weeds in the human field are all cut down, that the cultivated plants may thrive and bear the fruits of powerful and glorious manhood. War is a necessary factor in mowing down the wild growths which cumber the world of existence.

War affords instances of the real status of the medical fraternity. Dr. Seaman, in *Appleton's Magazine* has written at length concerning the facts of the great silent foe of the soldier—disease. A reviewer in the *Review of Reviews* has this to say in part, concerning Dr. Seaman's article:

"Health alone, says he, is no guaranty against the insidious attack of disease. It is this dreadful and unnecessary sacrifice of life from preventable disease that constitutes the hell of war today. In the Russo-Turkish war, deaths from battle casualties were 20,000; from disease, 80,000. In our Civil War about 400,000 were sacrificed to disease for 100,000 from wounds in battle. In Madagascar recently the French lost 7,000 from preventable diseases to 29 killed by the enemy, out of a total loss of 14,000. In the Boer war the British losses from disease were ten times greater than those from the enemy's bullets. In our war with Spain we sacrificed fourteen to ignorance and incompetency, to every one killed in action or lost through actual engagement with the enemy. That this monstrous sacrifice to preventable disease is totally unnecessary was abundantly proved in the records of the Russo-Japanese war. Of 1,200,000 men sent to the front by Japan, only 27,000 died from disease to 59,000 who fell on the field of battle."

We dare say that if the facts were really known concerning the fatalities in American homes, due to ignorance of so called physicians, as results of the administration of various kinds of poisons, barbarous surgery, vaccination, etc., another form or plane of hell would be forcibly exposed to the view of the modern world. The question might be asked, in view of the facts concerning the incompetency of medical men in the Government service: Has there been on the whole, any real progress made in modern times by the medical fraternity?

The Open Court of Inquiry.

THE EDITOR.

MAKING THINGS NEW

"Is the ordinance of the Lord's supper binding now? Or was it abolished, and when?"

THE WHOLE Hebrew system was once new and obligatory upon its devotees. It was a system of types, of ceremonies; it was also a system of uses and social relations. It portrayed a covenant the Almighty made with man. But that covenant became old as a garment. The types set forth greater things. They served a purpose so long as they were understood. After that, after the people departed from the original spirit of the system, the sacrifices were an offence to the Deity.

A new covenant was made, a new conjunction of God and man through the Lord Messiah. He came down from heaven as the Bread of Life. He prepared the means of his departure from the natural world. He set forth in type how he should go away. He was going into his Disciples. He desired to show forth that great truth. He had the Disciples to eat bread and drink the juice of grapes. It represented his body and blood, which they were to appropriate.

The Disciples observed the symbol. It was to show forth "the Lord's death" till he came again; it was to portray the fact that the Lord was to die in the race and be dead therein, as to his descending life, until his manifestation in his "new name." So long as the truth was understood, the symbol served a purpose. It was fitting then that it should be observed.

The church fell into apostasy. The symbol was virtually abolished when its truth was forgotten, though its form was perpetuated. And now here we are at the close of the dispensation, the time of making all things new. The dispensation of KORESH with all its glories and achievements, will exhibit its own fitting symbols.

The Ark and Tabernacle

"Please explain what was portrayed in the separation of the ark of the covenant from the tabernacle of the Hebrews."

IN EVERY dispensation of the Iron Age, there is a declension of the church, a falling away from the standard

of righteousness. The institutions of the Jewish dispensation, established by Moses, were ultimately corrupted, and the people began the worship of Ash-taroath.

It was after such manifest apostasy, that the ark of the covenant was taken from the tabernacle. The sanctuary lost its glory, and never again recovered the ark. A new tabernacle was constructed where the ark was, but without the tables and altars of the old tabernacle. The ark and other appurtenances of the tabernacle were united by Solomon when he built the great temple at Jerusalem.

The separation of the ark and tabernacle portrayed, in this the Christian dispensation, the divorce of God and man, the separation of the church from its Head. The old form of worship was perpetuated, but the spirit of it was gone. The restoration of the ark and tabernacle was effected by Solomon, signifying that the ark of salvation would be restored and the temple constructed by the antitypical Solomon, whose work is described in Isaiah, chapters 44 and 45.

"The Shadow World"

"I am sending you an article concerning occult phenomena. Kindly read it, and let me know what you think of it."

THE ARTICLE referred to is the first of a series of articles entitled "The Shadow World," by Hamlin Garland, published in *Everybody's Magazine*. It purports to be "a realistic account of occult phenomena," from the basis of personal experiences in relation to the representatives of psychic research.

We are asked what we think of the article. We do not think much of it. It is written to sell and printed to sell. Mr. Garland is a magazine writer, and writes for the money there is in it. His idea is that there is a kind of spiritual reservoir in the air, and he calls that reservoir "the shadow world."

There are, however, realities in the so called occult phenomena and spiritual manifestations; but there are so much fraud and sleight-of-hand connected with it, that an investigator

is likely to be altogether deceived. Besides, the slightest basis of fact becomes the ground of wonderful exaggeration; for the external mind, under the influence of "spooks," creates the atmosphere of the graveyard, and in that atmosphere there grow phantasies which are mistaken for facts.

Assurance of Sonship

"Is there any evidence now, by which one who is to become a Son of God, soon to be born, may know it in advance of the time?"

IT IS WRITTEN that "as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name." That power was the power of the gospel—the Almighty spirit which the Lord Messiah imparted to his Disciples; and to all such he promised to be with them until the consummation of the age. They testified that they had the witness of the Spirit that they were begotten of God.

We have come down to the end of the dispensation. The age of grace terminates. The door to the arch-natural life opens. No one can pass through it without obeying the laws of life. There must be an overcoming, in compliance with the Messianic law. Every one entering that door must comply with the conditions.

What evidence, therefore, has anyone that he may attain to that life? The evidence is primarily in the fact of the immutability of law which, when known and applied, produces certain results. Koreshanity discloses the law and solves the problem of its application. Is one impelled in the direction of the goal? Does one feel the promptings of truth to fulfil the law in himself, and in relation to God and the neighbor? Does one love the Lord supremely and the neighbor as oneself? Is one ready to stand upon principle at all hazards? Does one feel the impulses of genuine heroism, the spirit of faithfulness? Is one willing to sacrifice all for the immortal life, and subject oneself, wholly and completely, to the discipline of "the narrow way"?

If so, one has manifold evidences of

ultimate attainment to the new birth of the body. One may be assured of the Sonship if the laws of life are obeyed to the letter. The immortal life is to be attained through concerted effort, not independently by different people.

"A Scientific Reasoning Basis"

"Science is the classification of phenomena, to the end that general principles may be deduced for application to particular cases. What line of reading will convince a reader of 'Isis Unveiled,' of the scientific guidance of 'the Word,' 'Bible,' 'Scriptures,' or 'the Book,'—the conglomerate or connected writings from which the warring sects dope their sermons for the instruction of the human mass? Dope—facts, or assumed facts.

"'Art is to do, science is to know,' is a couplet giving a rather general definition of art and science. Kindly place my inquiry in the Court, and give us 'a scientific reasoning basis,' as Mr. Faber expresses, in your issue of March."

THE POSITION taken by Koreshanity regarding the collection of books called the Bible is, that it is the best written expression of the laws of life, and of the career of the Almighty in the world of men. The Word of God is God's own perfect manhood as manifest in and through the Son of God. The Word is God, the Creator of all things. The Bible is not the Word, but a collection of books concerning that Word.

Science is knowledge. It is knowledge not only of the facts and phenomena of existence, but a knowledge of the principles and laws of life in all planes. Koreshan Universology is that science long anticipated by the world; and along with it comes the art of living, the art of construction of the new order, from which will spring anew all the arts contributory to human convenience and happiness.

It is not the fault of the Bible that the warring sects differ concerning it. The Bible is an expression of the divine Mind. The physical cosmos is also an expression of the divine Mind. But in this, the modern world, neither is understood, because the world has lapsed into the state of profound mental darkness. The most external symbols of divine things exist in the physical cosmos. The Bible is written in the language of scientific symbolism, and cannot be interpreted by any mind in ignorance of the character of the symbols employed.

Modern minds differ as widely concerning the meaning of the things they see in the physical world, as they do concerning the things they read in the Bible. Koreshanity brings to the world a certain and demonstrated basis of interpretation of the expressions of the divine mentality in the Bible and in Nature. And to a reader of "Isis Unveiled," we would say that the line of reading which will convince him of the harmony of the Bible and Nature, is contained in the literature and periodicals of the Koreshan System.

The Cellular Cosmogony is the scientific reasoning basis, because the physical cosmos is the basis of all life. A definite knowledge of cosmogony discloses the mysteries of existence in the several other planes or kingdoms of life, inclusive of the divine plane and all the spiritual realms of humanity.

The Scientific Phrenology

"As a subscriber I should like to ask a question, which may be answered either privately or through the columns of THE FLAMING SWORD. Is there a Koreshan system of phrenology? If so, are there any books published on the subject? The article in the November, 1907, issue of your Magazine, entitled 'The Alchemical Laboratory of the Brain,' has led me to believe that it would be possible for phrenology to be an absolute science. But the question arises: Is modern phrenology an absolute science?

"I feel that I have arrived at an age when it is imperative that I make a decision as to what my avocation in life shall be. I am very interested in this particular science (so called); but I should undoubtedly give it a second consideration if I were informed beforehand that it was simply guess-work. I feel quite confident that you are capable of answering what is to my mind, a perplexing question."

THE WORD phrenology is derived from two Greek words—*phrenos*, mind, and *logos*, word or discourse. Phrenology means the science of the mind or the functions of the brain. Now, the functions of the brain cannot be understood without a knowledge of the functions of the body to which the brain is related. Koreshan Universology embraces the science of all departments and spheres of human life and mind; and it necessarily involves the scientific phrenology.

Modern phrenology is far from scientific. By mere empirical methods, conclusions are reached as to the functions of this or that portion of the cortex of the brain. Modern phrenology deals mainly with the shape of the head, proceeding on the basis of the hypothesis that the larger the organ, the more powerful the function. We shall merely observe here that the methods of the modern phrenologist have to do with the most external, and therefore the least important phases of the subject.

The researches of phrenologists are valuable, contributing, as they do, a knowledge and classification of observed facts. But the modern phrenology is not a sufficiently developed science to make its conclusions certain. The claims made for it are extravagant, and readings based upon it cannot be reliable. It is only in a general way that the character may be read from the shape of the head. Readings by different men are as divergent as those given out by palmists and astrologers. Thousands of people are variously deceived by these crude methods of empiricists.

We would advise that one follow the lines of common sense, combined with the fortunes of opportunity, in choosing a life work. One should consult himself and his inclinations and desires, if they are definite; if not, endeavor to make them definite through aspiration and study. If one possesses the stuff that real men are made of, one will rise in the scale of activity, no matter what his station in the beginning of a career.

In time to come, Koreshan Universology will enlighten the world on all these lines, and not only read the character accurately, but determine beforehand the character of offspring; not merely to ascertain what it may be, but by so observing the laws of life and principles of adaptation and astrologic periods, as to make the character of offspring to be what may be desired.

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PROF. U. G. MORROW, -- Editor

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Evelyn Bubbett, Manager,
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Little Words With Our Readers

DID YOU get the idea clearly regarding the new rulings of the Postal Department concerning the extension of credit to subscribers? It is, simply, that after the time has expired for which a subscriber has paid for his Magazine, credit may be extended to him for four months without incurring additional postage on copies sent to him. Under the ruling we can mail only four numbers to any one after his subscription has expired. If we send more than four successive numbers, we are obliged to pay extra postage on them. We urge that our readers adopt, as far as possible, the cash in advance policy, and thus get THE FLAMING SWORD at \$1.00 a year. If we extend credit for the year, we must make the price \$1.30. Prompt renewals with cash in advance of the year subscribed for, are better for both readers and publisher. The advance-payment policy is business-like, based upon definite understanding between us and the subscribers, and it is in strict compliance with the postal rulings.

The Koreshan Movement in its entirety, in all its phases of activity and branches of industry, is a practical system of applied scientific socialism. It appeals to the reason of thinkers, and demands their moral and financial support. The rewards of sacrifice for its promotion are immediate, as one

may prove upon taking invoice of his scientific conceptions after accepting the system and meeting the demands required of him. The Coöperative departments of the Movement represent the most important forces of reform known to the world today. It is but the beginning of that system of applied science to industry which is destined to transform both the workingman and his environment. The Koreshan Unity Coöperative, an illustrated pamphlet issued by our Publishing House, explains in detail the plans of hearty and effective coöperation, which are now the objects of our endeavor. The pamphlet is sent, postpaid, for 25 cents.

Here is a Special Offer to new subscribers. It is the best one we have yet made. It is open to September 1, 1908, only. Now is the time for any one not having before subscribed for this Magazine, to take advantage of it. To secure the benefits of this offer one must accept it directly—that is, mention it. Our friends may work to obtain new subscriptions on the basis of the offer until September 1—not later, for the offer is not good after that date. For every new subscription sent us, accompanied with \$1.00, directly accepting this offer, we will send THE FLAMING SWORD for one year, and mail postpaid and without additional charge, one copy of THE CELLULAR COSMOGONY. Almost any one will take advantage of such an offer—an up-to-date Magazine for a year and an important scientific work for \$1.00.

The writers on THE FLAMING SWORD are doing excellent work. It is generally admitted that the articles appearing in this Magazine are vigorous and express the most advanced thought. The writers are educated in the Koreshan System, and are zealous in the work of its promotion. The matter contained in our pages is original, written and edited from the Koreshan point of view, and designed to help the reader to an understanding of the principles and doctrines of life.

We announce again the Special Offer of six months' subscription free to a friend of any one renewing a subscrip-

tion to this Magazine. If when sending a renewal subscription, one thinks to send the name and address of a friend, accepting this Special Offer, we will send THE FLAMING SWORD six months to the friend without charge.

The efforts put forth by our friends to secure new subscriptions bring to us larger and better returns than numerous other methods employed. Personal work is better than circulars mailed—though everything in the line of advertising matter has its effect. It is an honor to share in the work of promotion of the Koreshan Movement.

We withdrew a short time ago, all clubbing offers made through these pages during the past year. We have thought it best to abandon the practice of combining subscriptions with other publications.

The Unthinkable in "Science"

Paris—like Athens of old, "ever seeking some new thing"—is agitating itself over a most extraordinary controversy in the newspapers. It is the old antagonism of science and religion, but this time it is religion turning the tables on science, and charging it with asking the world to believe the "unthinkable."

It began when an eminent man of science published an article stating that he rejected Christianity because many of the articles of faith were, in the light of modern science, "unthinkable," and citing as examples the doctrines of the Trinity, transubstantiation, the resurrection of the dead, etc. To this a famous writer replied by asking: "Are the most recent discoveries and theories of modern science any easier to understand or to believe than those of religion?"

He called attention to the words of certain modern mathematicians as an example. One of these writes gravely on the properties of bodies having more than three dimensions. Euclid, the founder of modern mathematics, propounded as an axiom, that nothing can have more than three dimensions—length, breadth, and thickness. A line has length, but neither breadth nor thickness; a plane surface has length and breadth, but no thickness; a solid has length, breadth, and thickness. But this modern man of science discusses objects which may have length, breadth, or thickness and some other dimensions, or several other dimensions, for he asserts that it is as easy for it to have an infinite number as only four.



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Another great mathematician is writing solemnly of infinite spaces inclosed in other infinite spaces; yet another treats of the possibility of drawing an infinite number of lines parallel to a straight line, through a given point, while still another proves beautifully to his own satisfaction, that it is impossible to draw a line parallel to another line.

"Modern science," in whose name certain men reject the doctrines of Christianity as "unthinkable," has no hesitation in asking the world to believe such seemingly "unthinkable" propositions as those mentioned, to say nothing of the marvels of wireless telegraphy and radium, which a few years ago were equally "unthinkable."

The controversy wages back and forth, the men of science standing bravely to their guns and the men of faith laughing in their sleeves at the contortions of their learned antagonists, while the general public is getting some mental gymnastics such as it has not had in generations.—*Chicago American.*

Foibles of Literary Men

Keats liked red pepper on his toast.
Dickens was fond of wearing jewelry.
Joaquin Miller nailed all his chairs to the wall.

Edgar Allen Poe slept with his cat, and was inordinately proud of his feet.

Daudet wore his eyeglasses when asleep.
Thackeray used to lift his hat whenever he passed the house in which he wrote "Vanity Fair."

Alexandre Dumas the younger bought a new painting every time he had a new book published.

Robert Louis Stevenson's favorite recreation was playing the flute, in order, as he said, to tune up his ideas.

Robert Browning could not sit still. With the constant shuffling of his feet holes were worn in the carpet.

Longfellow enjoyed walking only at sunrise or sunset, and he said his sublimest moods came upon him at these times.

Hawthorne always washed his hands before reading a letter from his wife. He delighted in poring over old advertisements in the newspaper files.

Darwin had no respect for books, and would cut a big volume in two for convenience in handling, or he would tear out the leaves he required for reference.

Oliver Wendell Holmes used to carry a horse-chestnut in one pocket and a potato in another to ward off rheumatism.—*London Outlook.*

Mathematics a Useful Science

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Estero Illustrated

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

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which does not fit a student for his subsequent work in science is a misdirected training. It is often a far cry from the mathematics of serious life.

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The position of mathematics as a mental tonic would be strengthened rather than weakened in thus replacing the cold formality of pure mathematical study by the invigorating study of a live mathematics which is seen to be a power. The student who has a taste for a pure mathematics will receive inspiration, for, as Fourier says: "The deeper study of Nature is the most fruitful source of mathematical study."—Prof. C. E. Comstock.

INTERESTING BOOKS AND PERIODICALS

A Talk to Men.—This is a neat little booklet of 20 pages, written by "A Student of Truth," and published by the Unity Tract Society, Kansas City, Mo. It is worthy of a careful perusal—for the attitude taken by the author is, that to attain the highest moral, intellectual, spiritual, and natural powers and states, the sex life must be abandoned and the energies of life conserved. The price of the booklet is only 10 cents a copy.

Review of Reviews.—One may judge of the importance of this publication by noting the subjects discussed in any number. For instance, the April issue contained articles on Presidential politics, the art season in New York, voting the saloon out of business, and America's fleet on its great cruise. Of special interest are the articles, Making Farms of Swamps, and Saving the Forests, both of which are finely and appropriately illustrated.

Theosophical Quarterly.—We have before us the April, 1908 number. Interestingly discussed are such topics as the Unity of Religions, Mysticism, the Religion of the Will, the Growth of Philosophy in America. There is a lengthy article on Brahmanism, which contains much information concerning that ancient religion. Published at 159 Warren Street, New York City.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

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Amerika Esperantisto.—The April number is the largest yet issued, containing about 50 pages, magazine size. It is an excellent number with which to interest people in the new International Auxiliary Language. It contains the grammar and a working vocabulary. Important articles in Esperanto appear, among which is prominent a letter from Dr. Zamenhof to all Esperantists. American Esperanto Company, 186 Fortieth Street, Chicago, Ill.

Some Monotyped Magazines.—This is an artistic book issued by the Lanston Monotype Machine Company, of Philadelphia, containing sample pages of all the prominent magazines, which are using the Monotype Machine. The Monotype is destined to supplant all other methods of type composition, and it has the advantage of casting single types, instead of solid lines, as in the case of the linotype. Besides, it casts numerous styles of job type, as well as borders. A Monotype Machine in an office is the next thing to a type foundry. THE FLAMING SWORD will doubtless be printed from monotypes ere long.

Woman's Home Companion.—The May number contains a number of excellent features. The question of race suicide is discussed under the title of "Are We Ready for our Children?" And "Is There a Panic in the Marriage Market?" is optimistically discussed. An excellent full-page illustration, appropriate for Decoration Day, appears—a veteran of the Civil War holding a flag and imagining the scenes of conflict in his younger days. All the usual departments are bright with ideas and pictures.

The Humorous Side of Things

Trumpeted in Silence

Dr. Bell, who believes in conducting his airship experiments secretly, tells the following story to show what ignorance might do if he conducted them publicly:

"Many years ago an aged friend of mine visited a church in Maine one Sunday morning. As soon as the sermon began my friend, who was very deaf, took from his pocket an ear-trumpet in two parts, and proceeded to screw the parts together.

"While he was engaged in this work he noticed that the sexton from his seat near the pulpit, kept frowning and shaking his head at him. Finally, just as my friend got his trumpet joined together, the sexton hastened to him and whispered fiercely:

"Ye can't play that here. If ye do I'll put ye out!"

Good Advertising Lost

The door-bell of the Vanity's house rang at about eight o'clock the other evening, and Mrs. Vanity said excitedly to her husband:

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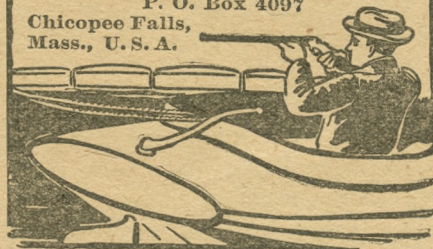
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room suite we bought today, and if it is I just won't receive it, that's all."

"Why not," asked Mr. Vanity.

"Why not?" replied Mrs. V. "Do you suppose that I am going to pay \$100 for a suite, and then have it sent out here after dark so that none of the neighbors can see it when it's brought in? Not if I know myself, I don't!"

Sounded Good to Him

A country clergyman on his round of visits, interviewed a youngster as to his acquaintance with Bible stories.

"My lad," he said, "you have of course heard of the parables?"

"Yes, sir," shyly answered the boy, whose mother had inducted him in sacred history. "Yes, sir."

"Good!" said the clergyman. "Now which one of them do you like best of all?"

The boy squirmed, but at last, heeding his mother's frowns, he replied: "I guess I like the one where somebody loafs and fishes."

His Troubles Would be Over

"Mark my words," declared Mrs. Ferme, laying down the law to her long-suffering husband, "by the end of the century woman will have the rights she is fighting for."

"I shan't care if she has," replied Ferme.

"Do you mean it?" cried his wife. Have I at last brought you round to my way of thinking? Won't you really care?"

"Not a bit, my dear," returned her husband, resignedly. "I'll be dead then."

According to Rules

"How did your assistant happen to fall from the parachute?"

"He belongs to the union, and when he was nearly a mile up he heard the whistle blow and thought it was time to quit work."

Joke on the Lecturer

Despite the fact that northern New England is a stronghold of temperance, if not of prohibition, temperance lecturers sometimes go there and encourage the faithful. One such speaking in Keene, N. H., reminded his hearers of the story of Dives and Lazarus. The lecturer pointed out how when Dives was in hades, he did not ask for beer or wine or liquor, but for one drop of water.

"Now, my friends," said the lecturer, "what does that show us?"

A voice from the back of the hall instantly replied: "It shows us where you temperance people go to."

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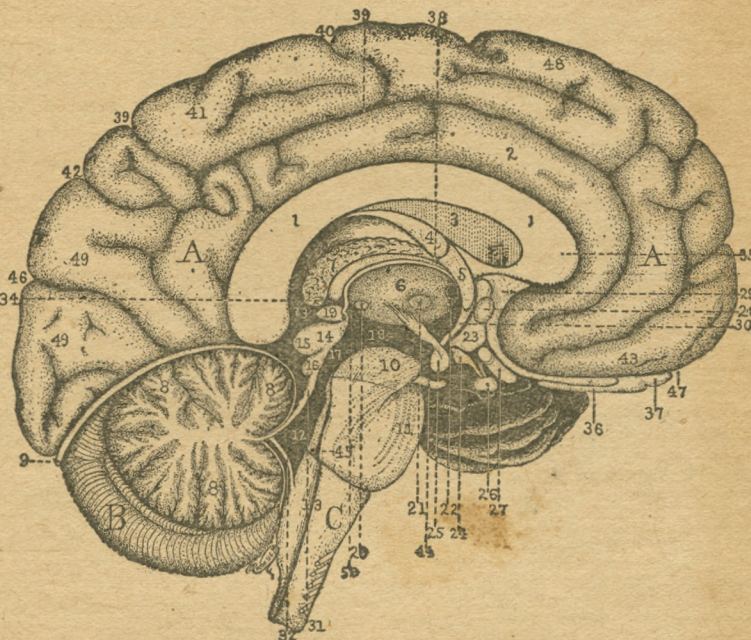
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